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FAUST # HISTORIE OF DAMNABLE LIFE
AND DESERUED DEATH OF DOCTOR IO



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C. 27. b 43.

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rarity, even if not unique. It
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one mentioned by Thoms is
dated 1626. The one that
editor has reprinted is somewhat
altered from the present copy,
which has an additional
chapter, not found in the
later editions. See Chap. 60,
which is not given by Thoms.

Faust
THE
HISTORIE
of the damnable

life, and deserued death of
Doct^r Iohn Faustus,

Newly imprinted, and in conueni-
ent places imperfect matter amended:
according to the true Copie printed
at Franckfort, and translated into
English by P. F. Gent.

Seene and allowed,



Imprinted at London by Thomas Orwin, and are to be
solde by Edward White, dwelling at the little North
doore of Paules, at the signe of the Gun. 1592.

K.
Faust (J.) Dr

C. 27. L. 43.



Presented by the Hon. the Secretary of State for the Colonies
to the Trustees of the British Museum
1891

**A Discourse of the most famous Doctor
John Faustus of Wittenberg in Germanie, Coniurer,
and Necromancer : wherein is declared many strange
things that he himselſe hath ſcene, and done in the
earth and in the Ayre, with his bringing vp,
his trauailes, ſtudies, and laſt end.**

Of his Parentage and Birth. Chap. 1.



Iohn Faustus, borne in the town of Rhode, ly-
ing in the Prouince of Weimer in Germ.
his father a poore Huſbandman, and not
wel to bying him vp : but hauing an Uncle at
Wittenberg, a rich man, & without iſſue, took
this I. Faustus from his father, & made him his
heire, in ſo much that his father was no more
troubled with him, for he remained with his
Uncle at Wittenberg, where he was kept at
ſ^t Uniuerſitie in the ſame citle to ſtudy diuinity. But Faustus being of a
naughty minde & otherwiſe addicted, applied not his ſtudies, but toke
himſelfe to other exerciſes: the which his Uncle ſometimes hearing, re-
buked him for it, as Eli oft times rebuked his children for ſinning a-
gainſt the Lord: euen ſo this good man laboured to haue Faustus apply
his ſtudy of Diuinitie, that he might come to the knowledge of God &
his lawes. But it is manifeſt that many vertuous parents haue wic-
ked children, as Cayn, Ruben, Abſolom, and ſuch like haue bin to their
parents : ſo this Faustus hauing godly parents, and ſeeing him to be of
a toward wit, were very deſirous to bying him vp in thoſe vertuous ſtu-
dies, namely, of Diuinitie : but he gaue himſelf ſecretly to ſtudy Ne-
cromancy and Coniuration, in ſo much that ſew or none could perceiue
his profeſſion.

But to the purpoſe : Faustus continued at ſtudy in the Uniuerſity, &
was by the Rectors and ſixteene Maſters afterwards examined howe
he had profited in his ſtudies; and being found by them, that none for
his time were able to argue with him in Diuinity, or for the excellency
of his wiſedome to compare with him, with one conſent they made him
Doctor of Diuinitie. But Doctor Faustus within ſhort time after hee
had obtayned his degree, fell into ſuch fantaſies and deepe cogitations,
that he was marked of many, and of the moſt part of the Students was
called the Speculator; and ſometime he would throw the Scriptures

from him as though he had no care of his former profession: so that hee began a very buggodly life, as hereafter more at large may appeare; for the olde Proverb sayth, Who can hold that will away? so, who can hold Faustus from the diuel, that seekes after him with all his inuention? For he accompanied himselfe with diuers that were skilful in these diuelish Arts, and that had the Chaldean, Persian, Hebrew, Arabian, and Greeke tongues, vnderstanding Figures, Characters, Coniurations, Incantations, with many other ceremonies belonging to these infernal Arts, as Necromancie, Charmes, South-saying, Witchcraft, Inchantment, being delighted with their bookes, words, and names so well, that he studied day and night therein: in so much that hee could not abide to be called Doctoz of Diuinitie, but waxed a worldly man, and named himselfe an Astrologian, and a Mathematician: & for a shadow, sometimes a Philitian, and did great cures, namely, with hearbs, rootes, waters, dyunks, receipts, & clisters. And without doubt he was passing wise, and excellent perfect in the holy scriptures: but hee that knoweth his matters will and both it not, is worthy to be beaten with many stripes. It is written, no man can serue two masters: and, thou shalt not tempt the Lord thy God: but Faustus threw all this in the winde, & made his soule of no estimation, regarding more his worldly pleasure than his toyes to come: therfore at that day of iudgement there is no hope of his redemption.

How Doctor Faustus began to practise in his diuelish Arte, and how he coniured the Diuel, making him to appeare and meete him on the morrow at his owne house. Chap. 2.

YOU haue heard before, that all Faustus minde was set to study the artes of Necromancie and Coniuration, the which exercise hee followed day and night: and taking to him the wings of an Eagle, thought to flie ouer the whole world, and to know the secrets of heauen and earth; for his Speculation was so wonderfull, being expert in vnderstanding his Vocabula, Figures, Characters, Coniurations, and other Ceremoniall actions, that in all the haste hee put in practise to bring the Diuell before him. And taking his way to a thicke Wood neere to Wittenberg, called in the Germane tongue Spisser Walde: that is in English the Spissers Wood, (as Faustus would oftentimes boast of it among his crue being in his solitie,) he came into the same wood towards euening into a croisse way, where he made with a wand a Circle in the dust, and within that many more Circles and Characters: and thus he past away the time, vntill it was nine or ten of the clocke in

in the night, then began Doctor Faustus to call for Mephistophiles the Spirit, and to charge him in the name of Beelzebub to appeare there personally without any long stay: then presently the Diuell began so great a ruinoz in the Wood, as if heauen and earth would haue come together with winde, the trees bowing their tops to the ground, then fell the Diuell to bleare as if the whole Wood had been full of Lyons, and sodainly about the Circle ranne the Diuell as if a thousand Wagons had been running together on pauered stones. After this at the foure corners of the Wood it thundred horribly, with such lightnings as if the whole worlde, to his seeming, had been on fire. Faustus all this while halfe amazed at the Diuels so long tarrying, and doubting whether he were best to abide any more such horrible Coniurings, thoughte to leaue his Circle and depart; wherevpon the Diuell made him such musick of all sortes, as if the Nymphes themselves had beene in place: whereat Faustus was reuiued and stood stoutly in his Circle aspecting his purpose, and began againe to coniure the spirit Mephistophiles in the name of the Prince of Diuels to appeare in his likeness: where at sodainly ouer his head hanged hauering in the ayre a mighty Dragon: then cald Faustus againe after his Diuellish manner, at which there was a monstrous crie in the Wood, as if hell had been open, and all the tormented soules crying to God for mercy; presently not thre fadome aboue his head fell a flame in manner of a lightning, and changed it selfe into a Globe: yet Faustus feared it not, but did persuade himselfe that the Diuell should giue him his request before hee would leaue: Oftentimes after to his companions he would boast, that he had the stoutest head (vnder the cope of heauen) at commandement: whereat they answered, they knew none stouter than the Pope or Emperour: but Doctor Faustus said, the head that is my seruant is aboue all on earth, and repeated certain wordes out of Saint Paul to the Ephesians to make his argument good: The Prince of this world is vpon earth and vnder heauen. Well, let vs come againe to his Coniuration where we left him at his fiery Globe: Faustus vexed at the Spirit so long tarrying, vled his Charms with full purpose not to depart before he had his intent, and crying on Mephistophiles the Spirit; sodainly the Globe opened and sprang vp in height of a man: so burning a time, in the end it conuerted to the shape of a fiery man. This pleasant beast ranne about the circle a great while, and lastly appeared in manner of a gray Serper, asking Faustus what was his request. Faustus commaunded that the next morning at twelue of the clocke hee should appeare to him at his house; but the diuell would in no wise graunt:

Faustus

Faustus began againe to coniure him in the name of Beelzebub, that he should fulfill his request: whereupon the Spirit agreed, and so they departed each one his way.

The conference of Doctor Faustus with the Spirit Mephostophiles the morning following at his owne house. Chap. 3.

DOCTOR Faustus hauing commaunded the Spirit to be with him, at his house appointed he came and appeared in his chamber, demanding of Faustus what his desire was: then began Doctor Faustus anew with him to coniure him that he should be obedient vnto him, & to answer him certaine Articles, and to fulfill them in all points.

1 That the Spirit should serue him and be obedient vnto him in all things that he asked of him from 5 houre vntil the houre of his death.

2 Farther, any thing that he desired of him he should bring it to him.

3 Also, that in all Faustus his demaunds or Interrogations, the Spirit should tell him nothing but that which is true.

Hereupon the Spirit answered and laid his case forth, that he had no such power of himselfe, vntil he had first giuen his Prince (that was ruler ouer him) to vnderstand thereof, and to know if he could obtaine so much of his Lord: therefore speake farther that I may do thy whole desire to my Prince: for it is not in my power to fulfill without his leave. Shew me the cause why (said Faustus.) The Spirit answered: Faustus, thou shalt vnderstand, that with vs it is euen as well a kingdome, as with you on earth: yea, we haue our rulers and seruants, as I my selfe am one, and we name our whole number the Legion: for although that Lucifer is thrust out of heauen through his pride and high minde, yet he hath notwithstanding a Legion of Diuels at his commaundement, that we call the Oriental Princes; for his power is great and infinite. Also there is an host in Meridie, in Septentrio, in Occidente: and for that Lucifer hath his kingdome vnder heauen, wee must change and giue our selues vnto men to serue them at their pleasure. It is also certaine, we haue neuer as yet opened vnto any man the truth of our dwelling, neither of our ruling, neither what our power is, neither haue we giuen any man any gift, or learned him any thing, except he promise to be ours.

Doctor Faustus vpon this arose where he sat, & said, I wil haue my request, and yet I wil not be damned. The Spirit answered, When shalt thou want thy desire, & yet art thou mine notwithstanding: if any man would deceaue thee it is in vaine, for thine induritie hath consolidated thee.

Hereupon

Hereupon spake Faustus: Get thee hence from me, and take Saint Valentines farewell & Crisam with thee, yet I conuere thee that thou be here at euening, and bethinke thy selfe on that I haue asked thee, and aske thy Princes counsel therein. Mephostophiles the Spirit, thus answered, banished away, leauing Faustus in his study, where he sat pondering with himselfe how he might obtaine his request of the diuel without losse of his soule: yet fully he was resolu'd in himselfe, rather than to want his pleasure, to doe whatsoeuer the Spirit and his Lord should condition vpon.

The second time of the Spirits appearing to Faustus in his house, and of their parley. Chap. 4.

Faustus continuing in his diuellish cogitations, neuer mouing out of the place where the Spirit left him (such was his seruent loue to the diuel) the night approaching, this swift flying Spirit appeared to Faustus, offering himself with al submissiō to his seruice, with full authoritie from his Prince to doe whatsoeuer he would request, if so be Faustus would promise to be his: this answer I bring thee, and an answer must thou make by me againe, yet will I heare what is thy desire, because thou hast sworne me to be here at this time. Doctor Faustus gaue him this answer, though fainely (for his soules sake) That his request was none other but to become a Diuel, or at the least a limme of him, and that the Spirit should agree vnto these Articles as followeth.

- 1 That he might be a Spirit in shape and qualitie.
- 2 That Mephostophiles should be his seruant, and at his commandement.
- 3 That Mephostophiles should bring him any thing, and doe for him whatsoeuer.
- 4 That at all times he should be in his house, inuisible to all men, except onely to himselfe, and at his commandement to shew himselfe.
- 5 Lastly, that Mephostophiles should at all times appeare at his command, in what forme or shape soeuer he would.

Vpon these points the Spirit answered Doctor Faustus, that all this should be granted him and fulfilled, and more if he would agree vnto him vpon certaine Articles as followeth.

First, that Doctor Faustus should giue himselfe to his Lord Lucifer, body and soule.

Secondly, for confirmation of the same, he should make him a writing.

ing, written with his owne blood.

Thirdly, that he would be an enemy to all Christian people.

Fourthly, that he would denie his Christian beleefe.

Fifthly, that he let not any man change his opinion, if so bee any man should goe about to dissuade, or withdraw him from it.

Further, the spirit promised Faustus to giue him certaine yeares to liue in health and pleasure, and when such yeares were expired, that then Faustus should be fetched away; and if he should holde these Articles and conditions, that then he should haue all whatsoever his heart would wish or desire; and that Faustus should quickly perceiue himself to be a Spirit in all manner of actions whatsoever. Hereupon Doctor Faustus his minde was so inflamed, that he forgot his soule, and promised Mephostophiles to hold all things as hee had mentioned them: he thought the diuel was not so black as they vse to paynt him, nor hell so hot as the people say, &c.

The third parley between Doctor Faustus and Mephostophiles about a conclusion. Chap. 5.

After Doctor Faustus had made his promise to the diuell, in the morning betimes he called the Spirit before him and commaunded him that he should alwayes come to him like a Fryer, after the order of Saint Francis, with a bell in his hande like Saint Anthony, and to ring it once or twise before he appeared, that he might knowe of his certaine comming: Then Faustus demaunded the Spirit, what was his name? The Spirit answered, my name is as thou sayest, Mephostophiles, and I am a prince, but seruant to Lucifer: and all the circuit from Septentrio to the Meridian, I rule vnder him. When at these words was this wicked wretch Faustus inflamed, to heare himselfe to haue gotten so great a Potentate to be his seruant, forgot the Lord his maker, and Christ his redeemer; became an enemy vnto all man-kinde, yea, worse than the Wyand whom the Poets sayne to climb the hilles to make warre with the Gobar: not vnlke that enemy of God and his Christ, that for his pride was cast into hell: so likewise Faustus forgot that the high clambres catch the greatest felles, and that the sweetest meate requires the sourest sawce.

After a while, Faustus promised Mephostophiles to wyte and make his Obligation, with full assurance of the Articles in the Chapter before rehearsed. A pitifull case, (Christian Reader,) for certainly this Letter of Obligation was found in his house after his most lamentable

table end, with all the rest of his damnable practises vsed in his whole life. Therefore I wish al Christians to take an example by this wicked Faustus, and to be comforted in Christ, contenting themselves with that vocation whereunto it hath pleased God to call them, and not to esteeme the vaine delights of this life; as did this unhappy Faustus, in giuing his Soule to the Diuillie to confirme it the more assuredly, he tooke a small penknife, and prickt a vaine in his left hand, & for certaintie thereof, were scene on his hand these words written, as if they had been written with blood, o homo fuge: whereat the Spirit was banished, but Faustus continued in his damnable minde, & made his writing as followeth.

How Doctor Faustus set his blood in a saucer on warme ashes, and wrote as followeth. Chap. 6.

Iohannes Faustus, Doctor, doe openly acknowledge with mine owne hand, to the greater force and strengthening of this Letter, that since thence I began to studie and speculate the course and order of the Elements, I haue not found through the gift that is giuen mee from above, any such learning and wisdome, that can bring mee to my desires: and for that I find, that men are vnable to instruct me any farther in the matter, now haue I Doctor Iohn Faustus, vnto the hellish prince of Orient and his messenger Mephostophiles, giuen both bodie & soule, vpon such condition, that they shall learne me, and fulfill my desire in all things, as they haue promised and vowed vnto me, with one obseruance vnto me, according vnto the Articles mentioned betwene vs.

Further, I conuaint and grant with them by these presents, that at the end of 24. yeares next ensuing the date of this present Letter, they being expired, and I in the meane time, during the said yeares be serued of them at my wil, they accomplishing my desires to the full in all points as we are agreed, that then I giue them full power to doe with me at their pleasure, to rule, to send, fetch, or carrie me or mine, be it either body, soule, flesh, blood, or goods, into their habitation, be it wher soeuer: and herevpon, I beseech God and his Christ, all the host of heauen, and all liuing creatures that beare the shape of God, yea all that liues; and againe I say it, and it shall be so. And to the more strengthening of this writing, I haue written it with mine owne hand and blood, being in perfect memory, and herevpon I subscribe to it with my name and title, calling all the infernall, inferiour, and supreme powers to witness of this my Letter and subscription.

Iohn Faustus, approued in the Elements;
and the spirituall Doctor.

How Mephostophiles came for his writing, and in what maner hee appeared, and his sights he shewed him: and how he caused him to keep a copie of his owne writing. Chap. 7.

DOCTOR Faustus seeing pensine, hauing but one onely boy with him, sodainely there appeared his Spirit Mephostophiles, in likeness of a ferie man, from whome issued most horrible ferie flames, in so much that the boy was afraide, but being hardened by his master, he bad him stand still and he should haue no harme: the Spirit began to blare as in a singing manner. This pretie sport pleased Doctor Faustus well, but hee would not call his Spirit into his Counting house, untill hee had some more: anon was heard a rushing of armed men, and trampling of horses: this crasing, came a kennell of hounds, and they chased a great Hart in the hall, and there the Hart was slain. Faustus tooke heart, came forth, and looked vpon the Hart, but presently before him there was a Lyon and a Dragon together fighting, so fiercely, that Faustus thought they would haue brought downe the house, but the Dragon ouercame the Lyon, and so they vanished.

After this, came in a Peacock, with a Peaben, the cocke bussing of his eayle, and turning to the female, beate her, and so vanished. Afterward followed a furious Bull, that with a full fiercenes ran vpon Faustus, but comming neare him, vanished away. Afterward followed a great old Ape, this Ape offered Faustus the hand, but he refused: so the Ape ran out of the bal againe. Wherebyan fell a mist in the bal, that Faustus saw no light, but it lasted not, and so soone as it was gone, there lay before Faustus two great sacks, one full of gold, the other full of silver.

Lastly, was heard by Faustus all maner Instruments of musick, as Organs, Clarigebes, Lutes, Viols, Citerns, Maignes, Nozempipes, Fluites, Anones, Harpes, and all maner of other Instruments, the which so rauished his minde, that hee thought hee had ben in another world, forgot both body and soule, in so much that he was minded neuer to change his opinion concerning that which he had done. Whereat, came Mephostophiles into the Hall to Faustus, in apparell like vnto a Friar, to whome Faustus spake, thou hast done mee a wonderfull pleasure in shewing mee this pastime, if thou continue as thou hast begun, thou shalt win my heart and soule, yea and haue it. Mephostophiles answered, this is nothing, I will please thee better: yet that thou maist know my power and all, aske what thou wilt request of mee, that shalt thou haue, conditionally hold the promise, and giue me thy hand-writing: as

which

which words, the wretch thrust forth his hand, saying, hold thee, there
hast thou my promise: Mephostophiles tooke the writing, and willing
Faustus to take a copie of it, with that the peruerse Faustus being reso-
lute in his damnation, wrote a copie thereof, and gaue the Diuell the
one, and kept in store the other. Thus the Spirit and Faustus were a-
greed, & dwelt together: no doubt there was a vertuous housekeeping.

The manner how Faustus proceeded with his damnable life, and of the
diligent seruice that Mephostophiles vsed towards him. Chap. 8.

DOCTOR Faustus hauing giuen his soule to the diuell, renouncing
all the powers of heauen, confirming this lamentable action
with his owne blood, and hauing already deliuered his writing
not into the diuels hand, the which so puffed vp his heare, that hee had
forgot the minde of a man, and thought rather himselfe to bee a spirit.
This Faustus dwelt in his Uncles house at Wirtenberg, who dyed, and
bequeithed it in his Testament to his Cousin Faustus. Faustus kept a
boy with him that was his scholler, an unhappie wagge, called Chri-
stopher Wagner, to whome this sporte and life that hee saw his master
follow seemed pleasant. Faustus loued the boy well, hoping to make
him as good or better scene in his diuclish exercise than himselfe; and
hee was fellow with Mephostophiles: other wise Faustus had no more
companie in his house; but himselfe, his boy and his Spirit, that euer
was diligent at Faustus commaund, going about the house, clothed
like a Friar, with a little bell in his hand, scene of none but Faustus.
For his victuall and other necessities, Mephostophiles brought him
at his pleasure from the Duke of Saxon, the Duke of Bauaria, and the
Bishop of Saltzburg: for they had many times their best wine stolne
out of their cellers by Mephostophiles: Likewise their provision for
their owne table, such meate as Faustus wished for, his spirit brought
him in; besides that, Faustus himselfe was become so cunning, that
when he opened his window, what soule soeuer he wished for, it came
presently flying into his house, were it neuer so dauntie. Moreouer, Fau-
stus and his boy went in sumptuous apparrell, the which Mephosto-
philes stole from the Merchants at Norenberg, Auspurg, Franckeford, and
Liptzig: for it was hard for them to find a lock to keep out such a theefe.
All their maintenance was but stolne & borrowed ware: and thus they
liued an odious life in the sight of God, though as yet they would were be-
acquainted with their wickednes. It must be so, for their fruites be gone
other as Christ saith through Iohn, where hee call's the diuell a theefe,
and

and that found Faustus, for he stole him away both
body and soule.

How Doctor Faustus would haue married, and how the Diuell had al-
most killed him for it. Chap. 9.

Doctor Faustus continued thus in his Tynturish life day & night,
and belieued not that there was a God, hell, or diuel: he thought
that bodie and soule vied together, and had quite forgotten Di-
uinitie of the immortallitie of his soule, but sloode in his damnable he-
resse day and night. And bethinking himselfe of a w'e, called Mephos-
tophiles to counsaile; which would in no wise agree: demanding of him
if he would breake the couenant made with him, or if hee had forgotte.
Wast not thou (quoth Mephostophiles) sworne thy selfe an enemy to
God and all creatures: To this I answered that, thou canst not marry;
thou canst not serue two masters, God, and my Prince: for wedlock is
a chiefe institution ordained of God, and that hast thou promised to de-
fie, as we doe all, and that hast thou also done: and moreover thou hast
confirmed it with thy blood: perswade thy selfe, that what thou doest in
contempt of wedlock, it is all to thine owne delight. Therefore Faustus,
looke well aboue. this, and bethinke thy selfe better, and I will thee to
change thy minde: for if thou keepe not what thou hast promised in thy
writing, we will teare thee in p'ces like the dust vnder thy fete. There-
fore sweete Faustus, thinke with what vnquiet life, anger, strife, & debate
thou shalt liue in when thou takest a wife: therefore change thy minde.

Doctor Faustus was with these speeches in despair: and as all that
haue forsaken the Lord, can build vpon no good foundation: so this vne-
ayed Faustus hauing forlooke the rock, fell in despair with himselfe, fear-
ing if he should motion Patrimoine any more, that the diuell would
teare him in p'ces. For this time (quoth he to Mephostophiles) I am
not minded to marry. Then you see well, answered his spirit. But
shortly & that within two houres after, Faustus called his spirit, which
came in his old maner like a frier. Then Faustus said vnto him, I am
not able to resist nor vnto my fancie, I must and will haue a wife, and
I pray thee giue thy consent to it. sodainlie vpon these words came
such a whirlewinde about the place, that Faustus thought the whole
house would come down, all the doores in the house flew off the hinges:
after all this, his house was full of smoke, and the floore couered ouer
with ashes: which when Doctor Faustus perceiued, he would haue gone
vnto the staires: and flying vp, he was taken and throwne into the hea-
u.

that he was not able to flye, hand nor foot; then ran about in a monstrous circle of fire, neuer standing still, that Faustus cried as he lay, and thought there to haue been burned. When tried hee out to his Spirit Mephostophiles for help, promising him hee would liue in all things as he had vowed in his hand-wyrtling. Hecyran appeared vnto him an ougly Diuell, so fearefull and monstrous to beholde, that Faustus durst not looke on him. The Diuell said, what wouldst thou haue Faustus? how likeliest thou thy wedding? what minde art thou in now? Faustus answered, he had forgot his promise, desiring him of pardon; and he would talke no more of such things. The diuell answered, thou wert best so to doe, and so banished.

After appeared vnto him his Frier Mephostophiles with a bel in his hand, and spake to Faustus: It is no telling with vs, holde thou that which thou hast vowed, and wee will performe as wee haue promised; and more than that, thou shalt haue thy hearts desire of what woman soeuer thou wilt, bee shee aloue or dead, and so long, as thou wilt, thou shalt haue her by thee.

These words pleased Faustus wonderfull well, and repented himselfe that hee was so foolish to with himselfe married, that might haue any woman in the whole Citie brought to him at his command; the which he practised and perseuered in a long time.

Questions put forth by Doctor Faustus vnto his Spirit Mephostophiles: Chap. 10.

Doctor Faustus liuing in all manner of pleasure that his heart could desire, continuing in his amorous distres, his delicate fare, and costly apparel, called on a time his Mephostophiles to him: which being come, brought with him a booke in his hand of all manner of diuellish and enchanted artes, the which he gaue Faustus, saying: hold my Faustus, worke now thy hearts desire: The copie of this enchanting booke was afterwarde found by his seruant Christopher Wagner. (He saith to Faustus to his spirit) I haue called thee to know what thou canst doe if I haue neede of thy help. When answered Mephostophiles and said, my Lord Faustus, I am a flying spirit: yea, so swift as thought can thinke, to do whatsoeuer. Where Faustus said: but how came thy Lord and master Lucifer to haue so great a fall from heauen? Mephostophiles answered: My Lord Lucifer was a faire Angell created of God as immortal, and being placed in the Seraphims, which are aboue the Cherubims, hee would haue presumed vnto the Throne of God, with intent to haue

thrust him out of his seate. Upon this presumption the Lord cast him downe headlong, and where before he was an Angel of light, now dwells hee in darkenes, not able to come neere his first place, without Gods send for him to appeare before him as Raphael: but unto the lower degree of Angells, that haue their conuersation with men hee was come, but not unto the second degree of Heauens that is kept by the Archangells, namely, Michael and Gabriel, for these are called Angels of Gods wonders: yet are these farre inferiour places to that from whence my Lord and Master Lucifer fell. And thus farre Faustus, because thou art one of the beloued chyliden of my Lord Lucifer, following and seeing thy minde in manner as he bidde his, I haue shortly resolved thy request, and now I will doe for thee at thy pleasure. I thanke thee Mephostophiles (quoth Faustus) come let vs now goe rest, for it is night: vpon this they left their communication.

How Doctor Faustus dreamed that hee had scene hell in his sleepe, and how he questioned with his Spirit of matters as concerning hell, with the Spirits answer. Chap. II.

THe night following, after Faustus his communication had with Mephostophiles, as concerning the fall of Lucifer, Doctor Faustus dreamed that he had scene a part of hell: but in what maner it was, or in what place he knew not: whereupon he was greatly troubled in minde, and called vnto him Mephostophiles his spirit, saying to him, my Mephostophiles, I pray thee resolue me in this doubt: what is hell, what substance is it of, in what place stands it, and when was it made? Mephostophiles answered: my Faustus, thou shalt knowe, that before the fall of my Lord Lucifer there was no hell, but euen then was hell ordained: it is of no substance, but a confused thing: for I tell thee, that before al Elements were made, and the earth scene, the Spirit of God moued on the waters, and darkenes was ouer all: but when God said, let it bee light, it was so at his word, and the light was on Gods right hand, and God passed the light. Iudge thou further: God stood in the middle, the darkenes was on his left hand, in the which my Lord was bound in chaines untill the day of iudgement: in this confused hell is nought to finde but a filthie, Sulphurish, stie, stinking mist or fog. Further, wee Diuels know not what substance it is of, but a confused thing. For as a bubble of water steeth before the wind, so doth hell before the breath of God. Further, we Diuels know not how God hath

laid the foundation of our hell, nor whereof it is : but to bee short with thee Faustus, we know that hell hath neither bottonne nor ends.

The second question put soorth by Doctor Faustus to his Spirite, what Kingdomes there were in hell, how many, and what were their rulers names. Chap. 12.

Faustus spake againe to Mephostophiles, saying : thou speakest of wonderfull things, I pray thee now tell mee what Kingdomes is there in your hell, how many are there, what are they called, and who rules them : the Spirite answered him : my Faustus, knowe that hell is as thou wouldest thinke with thy selfe another world, in the which wee haue our being, vnder the earth, and aboue the earth, even to the Heauens; within the circumference whereof are contained ten Kingdomes, namelly:

- | | |
|---------------------|--------------|
| 1 Lacus mortis. | 6 Gehenna. |
| 2 Stagnum ignis. | 7 Herebus. |
| 3 Terra tenebrosa. | 8 Barathrum. |
| 4 Tartarus. | 9 Styx. |
| 5 Terra obliuionis. | 10 Acheron. |

The which Kingdomes are gouerned by siue kings, that is, Lucifer in the Oriente, Beelzebub in Septentrio, Beliall in Meridie, Aslaroth in Occidente, and Phlegeton in the midst of them all : whole rule and dominions haue none end untill the day of Domet. And thus farre Faustus, hast thou heard of our rule and kingdomes.

Another question put soorth by Doctor Faustus to his Spirite concerning his Lorde Lucifer, with the sorrow that Faustus fell afterwards into. Chap. 13.

Doctor Faustus began againe to reason with Mephostophiles, requiring him to tell him in what forme and shape, & in what estimation his Lord Lucifer was when he was in fauour with God. Whereupon his spirite required him of three daies respite, which Faustus granted. The 3 daies being expired, Mephostophiles gaue him this answer: Faustus, my Lord Lucifer, (so called now, for that he was banished out of the cleare light of Heauen) was at the first an Angell of God, he sat on the Cherubins, and sawe all the wonderfull works of God, yea he was so of God obtained, for shape, pompe, authority, worthines, & dwelling, that he far exceeded all other the creatures of God,

yea

pen our gold and precious stones : and so illuminated, that he farre sur-
passed the brightnes of the Sunne and all other Starres : wherefore
God placed him on the Cherubins, where he had a kinglie office, and
was alwayes before Gods seate, to the end hee might bee the more per-
fect in all his beings : but when hee began to be high minded, proude,
and so presumptuous that hee would usurpe the seate of his Palace,
then was he banished out from amongst the heauenly powers, separa-
ted from their abiding into the manner of a sterie stone, that no water
is able to quench, but continually burneth vntill the ende of the world.

Doctor Faustus, when he had heard the words of his spirit, began to
consider with himselfe, hauing diuerse and sundrie opinions in his head :
and very pensiuely (saying nothing) vnto his Spirit, hee went into his
chamber, and laid him on his bed, repeating the words of Mephos-
tophiles; which so peared his heart, that hee fell into sighing and great
lamentation, crying out : alas, ah, wo is me ! what haue I done : Euen
so shall it come to passe with me : am not I also a creature of Gods ma-
king, bearing his owne Image and similitude, into whom he hath brea-
thed the Spirits of life and immortallitie, vnto whome hee hath made
all things liuing subject : but wo is me, mine haucie minde, proude as-
pyring stomack, and stichie flesh, hath brought my soule into perpetuall
damnation; yea, pride hath abused my vnderstanding, in so much that
I haue forgot my maker, the Spirit of God is departed from mee. I
haue promised the Diuell my Soule : and therefore it is but a folly for
me to hope for grace, but it must be euen with mee as with Lucifer,
throwne into perpetuall burning fire : ah, wo is me that euer I was
borne. In this perplexitie lay this miserable Doctor Faustus, hauing
quite forgot his faith in Christ, neuer falling to repentance truly, there-
by to attaine the grace & holy Spirit of God againe, the which would
haue ben able to haue resisted the strong assaults of Sathe : For al-
though hee had made him a promise, yet hee might haue remembred
brought true repentance sinners come againe into the fauour of God ;
which saith the faithfull firmly holde, knowing they that kill the body,
are not able to hurt the soule : but he was in all his opinions doubtfull,
without faith or hope, and so he continued.

Another disputation betwixt Doctor Faustus and his Spirit, of the pow-
er of the Diuell, and of his enuie to mankind. Chap. 14

After Doctor Faustus had a while pondered and sorrowed with
himselfe of his wretched estate, hee called againe Mephos-
tophiles

hence blint, commaunding him to tell him the judgement, rule, power, attempts, tyranny and temptation of the Diuell, & why he was moued to such kinde of liuing: whereupon the spirit answered, this question that thou demandest of me, will turne thee to no small discontentment: therefore thou shouldest not haue desired me of such matters, for it toucheth the secrets of our kingdome, although I cannot denie to resoluely thy request. Therefore know thou Faustus, that so soone as my Lord Lucifer fell from heauen, he became a mortall enemie both to God and man, and hath bled (as now he doth) all manner of tyranny to the destruction of man, as is manifest by diuers examples; one falling sodainly dead; another hangs himselfe, another brownes himselfe, others stabbe themselves, others vnfaithfullly despaye; and so come to bitter confusion: the first man Adam that was made perfect to the similitude of God, was by my Lord his pollicie, the whole decay of man: yea, Faustus, in him was the beginning and first tyranny of my Lord Lucifer bled to man: the like did he with Cain, the same with the children of Israel, when they worshipped strange Gods, and fell to whoredome with strange women: the like with Saul: so did he by the scorn husbands of her that after was the wife of Tobias: likewise Dagon our fellow brought to destruction 30000. men, whereupon the Arke of God was stolen: and Belial made Dauid to number his men, whereupon were slaine 60000. also hee deceiued King Salomon that worshipped the Gods of the heathen: and there are such Spirits innumerable that can come by men and tempt them, & lye them to sinne, weaken their beliefs: for we rule the heares of Kings and Princes, stirring them vp to warre and blood-shed; and to this intent wee wee spread our fellets throught out all the world, as the bitter enemies of God, and his Sonne Christ, yea & all those that worship them: and that thou knowest by thy selfe Faustus, how we haue dealt with thee. To this answered Faustus, why then thou didst also beguile me. Yea (quoth Mephostophiles) why should not we helpe thee forward: for so soone as we saw thy heart, how thou didst despise thy degree taken in Diuinitie, and didst study to search and know the secrets of our kingdome; euen then did we enter into thee, giuing thee diuers foule and filthy cogitations, picking thee forward in thine intent, and perswading thee that thou couldest neuer attaine to thy desire, vncill thou hadst the help of some diuell: and when thou wast delighted with this, then tooke we roote in thee; & so firmly, that thou gauerst thy selfe vnto vs, both body and soule the which thou (Faustus) canst not reuile. Hereat answered Faustus, Thou sayest true Mephostophiles,

I cannot deny it: Oh, how is me miserable Faustus, how haue I bene deceiued: but not I desired to know so much, I had not been in this case; for hauing studied the liues of the holy Saints and Prophets, & thereby thought my self to vnderstand sufficient in heavenly matters, I thought my self not worthy to be called Doctor Faustus, if I should not also know the secrets of hell, & be afflicted with the furious Fiend thereof; now therefore must I be rewarded accordingly, which spirit being detected, Faustus must here sorrowfully away from Mephostophiles.

How Doctor Faustus desired a gaine of his Spirit to know the secrets and paines of hell; and whether those damned Diuels and their company might euer come into the fauour of God againe or not? Chap. 15.

D Doctor Faustus was euer pondering wch himselfe how he might get loose from so damnable an end as he had giuen himselfe vnto, both of body and soule; but his repentance was like to that of Cain and Iudas, he thought his sinnes greater then God could forgive, hereupon rested his minde: he looked vp to heauen, but sawe nothing therein; for his heart was so possessed with the Diuel, that hee could thinke of nought els but of hell, and the paynes thereof. Wherefore in all the hast he calleth vnto him his Spirit Mephostophiles, desiring him to tell him some more of the secrets of hell, what paines the damned were in, and how they were tormented, and whether the damned soules might get againe the fauour of God, and so bee released out of their torments or not: wherupon the Spirit answered, my Faustus, thou mayst well leaue to question any more of such matters, for they will but disquiet thy mind, I pray thee what meanest thou? Wthinkest thou through these thy fantasies to escape vs? No, for if thou shouldest climb vp to heauen, there to hide thy selfe, yet would I thrust thee downe againe; for thou art mine, and thou belongest vnto our society: therefore sweete Faustus, thou wilt repent this thy foolish demand, except thou be contented that I shall tell thee nothing. Quoth Faustus ragingly, I will know, or I will not liue, wherfore dispatch and tell me to whom Mephostophiles answered, Faustus, it is no trouble vnto mee at all to tell thee, and therefore sith thou forcest mee thereto, I will tell thee things to the terror of thy soule, if thou wilt abide the hearing. Thou wilt haue me tel thee of the secrets of hell, and of the paynes thereof: know Faustus, that hell hath many figures, semblances, and names, but it cannot be named nor figured in such sort vnto the liuing that are damned, as it is vnto those that are dead, and doe both see and feele the torments

torments thereof: for hell is sayd to be ready; out of the which came
 neuer any to life againe but one, but he is as nothing for thee to reckon
 upon, hell is blood-thirstie, and is neuer satisfied: hell is a valley inco
 the which the damned soules fall: for so soon as the soule is out of mans
 body, it would gladly goe to the place from whence it came, and climbe
 up above the bright hills, euent to the heauens: where being by the
 Angels of the heil Mobile deities entertainment (in consideration of
 their euill life spent on the earth) they fall into the deceptiue by halles
 which hath no bottoome, into a perpetuall fire, which shall neuer bee
 quenched: for like as the flint throwne into the water, loseth not his
 vertue, neither is his fire extinguished; euen so the hellish fire is un-
 quenchable: and euen as the flint stone in the fire being burned is red-
 hot, and yet consumeth not: so likewise the damned soules in our hel-
 lish fire are euer burning, but their paines neuer diminish. Where
 fore is hel called the euertasting pain, in which is neither hope nor me-
 dy: So is it called bitter barrenesse, in which we see neither the light of
 sunne, moone, nor starre: and were our barrenesse like the barrenesse
 of the night, yet were there hope of mercie, but ours is perpetuall
 barrenesse; cleane exempt from the face of God. Hell hath also a place
 within it called Chasma, out of the which issue all manner of thun-
 ders, lightnings, with such horrible shakings and waylings, that oft-
 times the very vniuerses themselves stand in feare thereof: for one while
 it sendeth forth winds with exceeding snow, hable, and raine congea-
 ling the water into ice; with the which the damned are frozen, gnash-
 their teeth, howle and cry, and yet cannot die. Otherwhiles, it sendeth
 forth most horrible hote mists or fogges, with flashing flames of fire
 and brimstone, wherein the sorrowfull soules of the damned lie broyling
 in their reiterated torments: yea Faustus, hell is called a prison wherein
 the damned lie continually bound; it is also called Pernicies, and Exi-
 tium, death, destruction, hurtfulnesse, mischefe, a mischance, a pitifull
 and an euill thing without end. We haue also with vs in hell
 a ladder, reaching of an exceeding height, as though it would touch
 the heauens, on which the damned ascend to seeke the blessing of God;
 but through their insensitie, when they are at the very highest degree,
 they fall downe againe into their former miseries, complaining of the
 heate of that unquenchable fire: yea sweete Faustus, so must thou under-
 stand of hell, the while thou art so desirous to know the secrets of our
 kingdome. And marke Faustus, hell is the nurse of death, the heate of
 all fire, the shadow of heauen and earth, the obliuion of all goodnes,
 the paynes unspeakable, the griefes unremouable, the dwelling of

Diuels, Dragons, Serpents,adders, Toads, Crocodiles, and all
 manner of venomous creature in the piddle of Sinne, the stinking fogges,
 ascending from the Drigian lake, Wainstone, Pitch, and all manner of
 hellish mortall, the perpetual and unquenchable fire, the sub of whole
 miseries was neuer purposed by God: yea, yea Faustus, thou sayst, I
 will. I must saye I will tell thee the secrets of our kingdome, for thou
 buyest it dearely, and thou must saye thou shalt be partaker of our sorowes,
 that (as the Lord God sayd) neuer shall, heale: for hell, the womans
 belly, and the earth are neuer satisfied; there shalt thou abhorre horri-
 ble torments, trembling, gnashing of teeth, howling, crying, burning,
 freezing, melting, swimming in a labyrynth of miseries, scalding, bur-
 ning, smoking in thine eyes, stinking in thy nose, hoisenes of thy speech,
 deafenesse of thine eares, trembling of thy handes, biting thine owne
 tongue with payne, thy hart crushed, as in a presse, thy bones broken,
 the diuel tossing fire brands vpon thee, yea thy whole carcase tossed
 vpon muchforkes from one vnto another, yea Faustus, thou wilt,
 thou wilt for death, and he will die from thee, thine unspeakable tor-
 ments shall be euery day augmented more and more, for the greater
 the sinne, the greater is the punishment; howe likest thou this, my
 Faustus, a resolution answerable to thy request? Lastly, thou wilt haue mee tell thee that which belongeth vnto
 God, which is, if it be possible for the damned to come againe into the
 fauour of God, or not: why Faustus, thou knowest that this is agaynst
 thy promise, for what shouldst thou desire to know that, hauing already
 die given thy soule to the Diuell, to haue the pleasure of this worlde,
 and to know the secrets of hell: therefore art thou damned, and howe
 canst thou then come agayne to the fauour of God? Therefore I di-
 rectly answer, no, for whomsoever God hath forsaken and throwne in-
 to hell, must there abide his wrath and indignation in that unquench-
 able fire, where is no hope nor mercy to bee looked for, but abiding in
 perpetuall paines, worlde without end: for euen as much it availeth thee,
 Faustus, to hope for the fauour of GOD agayne, as Lucifer himselfe,
 who indeede although he and we all haue a hope, yet is it so small a
 uaile, and taketh none effect, for out of that place GOD will neither
 heare crying nor sighing; if he doe, thou shalt haue as little remoyse, as
 Dives, Cain, or Iudas had: what helpeth the Emperour, King, Prince,
 Duke, Earle, Baron, Lord, Knight, Squire or Gentleman, to crye
 for mercy being theret. Nothing: for if on the earth they would not
 be Tyrants, and selfe-willed, rich with conceitnesse, proud with
 pompe, gluttons, drunkards, whoymongers, backbiters, robbers,
 murrerers,

murderers, blasphemers, and such like, then were there some hope to be looked for: therefore my Faustus, as thou comest to hell with these qualities, thou must say with Cain, My sinnes are greater then can be forgiven, goe hang thy selfe with Judas: and lastly, bee content to suffer torments with Diues. Therefore know Faustus, that the damned haue neither tyme nor time appoynted in the which they may hope to bee released, for if there were any such hope, that they but by throwing one drop of water out of the sea in a day, untill it were all dried, or if there were an heape of sand as high as from the earth to the heavens, that a bird carrying away but one corne in a day, at the end of this so long labour; that yet they might hope at the last, God would haue mercy on them, they would be comforted: but now there is no hope, God once thinks vpon them, or that their howlings shall neuer bee heard; yea, so impossible, as it is for thee to hide thy selfe from God, or impossible for thee to remoue the mountaines, or to emptie the sea, or to tell the number of the drops of raine that haue fallie from Heauen vntill this day, or to tell what there is most of in the worlde, yea and for a Camel to goe thorough the eye of a needle: euen so impossible it is for thee Faustus, and the rest of the damned, to come againe into the fauour of God, And thus Faustus hast thou heard my last sentence, & I pray thee how dost thou like it? But know this, that I counsell thee to let me be vnmolested hereafter with such disputations, or els I will bere thee very kinne, to thy small contentment. Doctor Faustus departed from his Spirit very pensieue and sorrowful, layd him on his bed, altogether doubtful of the grace and fauour of God, wherfore he fell into fantastical cogitations: faine he would haue had his soule at liberty again, but the diuel had so blinded him, & taken such deepe roote in his heart, that he coulde neuer think to craue Gods mercy, or if by chance hee had any good motion, straightwaies the diuel would thrust him a fayre Lady into his chamber, which fell to kissing and dalliance with him, through which meanes, he threw his goodly motions in the wind, going forward still in his wicked practises, to the better ruine both of his body and soule.

Another question put soorth by Doctor Faustus to his Spirit Mephostophiles of his owne estate. Chap. 16.

Doctor Faustus, beeing yet desirous to heare more straunge things, called his Spirit vnto him, saying: My Mephostophiles, I haue yet another suite vnto thee, which I pray thee denie not to resolution of, Faustus (quoth the Spirit.) I am loth to
rea-

season both thee any further, for thou art neuer satisfied in thy misde,
but alwayes bringest me a new. What sayst thou to this oyle (quoth Fau-
stus) doe me so much fauour, as to tell me the truth in this manner; and
besides I will be no more so weary with thee. The Spirit was at
together against it, but yet once more he would aduise him: well, (saith
the Spirit to Faustus) what canst thou of mee? Faustus saith, I
would gladly know of thee, if thou dost mean in manner and forme as
I said; what wouldst thou doe to please both God and man? O therefore
the Spirit saith, sleeping; my Faustus, if I were a man as thou art,
and thus God had adorned me with those gifts of nature as thou once
hastest, euen so long as the breath of God were by, & within me, would
I humble my selfe vnto his Maiestie, endeavouring in all that I could to
keepe his Commandements, praise him, glorifie him, that I might
continue in his fauour, so were I sure to enjoy the eternall joy and felici-
ty of his kingdome. Faustus saith, but that haue not I done. No, thou
Spirite true (quoth Mephostophiles) thou hast not done it, but thou hast
denied thy Lord and maker, which gaue thee the breath of life, speech,
hearing, sight, and all other thy reasonable senses that thou mightest
vnderstand his will and pleasure, to liue to the glory and honour of his
name, and to the advancement of thy body and soule, him I say being
thy maker hast thou denied and defied, yea wickedly thou hast apply-
ed that excellent gift of thine vnderstanding, and giuen thy soule to the
Diuell: therefore giue none the blame but thine owne selfe-will, thy
proude and aspiring minde, which hath brought thee into the wrath of
God and vniuersal damnation. This is most true (quoth Faustus) but tell
me Mephostophiles, wouldst thou be in my case as I am now? Yes,
saith the Spirit (and with that fetcht a great sigh) for yet would I
so humble my selfe, that I would winne the fauour of God. When (saith
Doctor Faustus) is it were time enough for me if I amended. True (saith
Mephostophiles) if it were not for thy great sinnes, which are so con-
scious and detestable in the sight of God, that it is too late for thee, for the
wrath of God resteth vpon thee. Leauē off (quoth Faustus) and tell me
my question to my greater comfort.

Here followeth the second part of Doctor Faustus his life, and practises,
vntill his end. Chap. 17.

DOCTOR Faustus hauing receiued ventall of his Spirit, to be re-
solved any more in such like questions propounded; forgot all
good worke, and sett to be a Kalender maker by helpe of his
Spirit;

Spirit, and also in short time to be a good Astronomer or Astrologian: he had learned so perfectly of his Spirit the course of the Sunne, Moone, and Starres, that he had the most famous name of all the Mathematicians that liued in his time; as may well appeare by his workes dedicated vnto sundry Dukes and Lords: for he did nothing without the aduise of his Spirit, which learned him to presage of matters to come, which haue come to passe since his death. The like prayse wonne he with his Calendars, and Almanacks making, for when he presaged vpon any change, Expiration, or alteration of the weather, or Elements; as winde, raine, fogges, snow, haille, moyst, dry, warme, colde, thunder, lightening: it fell so euery out, as if an Angel of heauen had forewarned it. He did not like the vnskillfull Astronomers of our time, that see in winter colde, moyst, ayrie, frostie; and in the Dogge-daves, hote, dry, thunder, fire, and such like: but he set in all his workes, day and houre, when, where, and how it should happen. If any thing wonderful were at hand, as death, famine, plague, or warres, he would set the time and place in true and iust order, when it should come to passe.

A question put forth by Doctor Faustus to his Spirit concerning Astronomic. Chap. 18.

DOCTOR Faustus falling to practise, and making his Prognostications, he was doubtfull in many poynts: wherefore hee called vnto him Mephostophiles his Spirit, saying: I haue the ground of this science very difficult to attaine vnto: for that when I conferre Astronomia and Astrologia, as the Mathematicians, and auncient writers haue left in memory, I finde them to vary and very much to disagree: wherefore I pray thee to teach me the truth in this matter. To whome his Spirit answered, Faustus, thou shalt know that the practitioners or speculators, or at least the first inuentors of these Artes, haue done nothing of themselves certaine, wherevpon thou mayst attaine to the true prognosticating or presaging of things concerning the heauens, or of the influence of the Planets: for if by chance some one Mathematician or Astronomer hath left behinde him any thing worthy of memorie: they haue so blinded it with enigmaticall wordes, blinde Characters, and such obscure figures; that it is vnpossibile for an earthly man to attaine vnto the knowledge therof, without the ayde of some Spirit, or els the special gift of God; for such are the hidden wayes of God from men: yet haue we Spirits that lye and sleepe in all Elements, knowe such, & there is nothing to be done, or by the Heauens pretended, but we know

know it, except onely the day of Doome: Wherefore (Faustus) I leane of me, I will teach thee the course and recourse of h. y. a. d. q. e. and k. the cause of winter and summer, the exaltation and declination of the Sunne, the eclipse of the Moone, the distance and height of the Poles, and euery fixed Starre, the nature and operation of the elements, fire, ayre, water, and earth, and all that is contained in them, yea herein there is nothing hid from me; but onely the first essence, which once thou hadst Faustus at liberty, but now Faustus thou hast lost it past recovery: wherefore leauing that which wilt not be againe had, learne now of me to make thunder, lightening, haille, snow, and raine: the cloues to rent, the earth and craggie rockes to shake and split in sunder, the Seas to swell, and roze, and ouer-run their markers. Knowest not thou that the deeper the Sunne shines, the hotter he pearcest: so, the more thy Arte is famous whilest thou art here, the greater shall be thy name when thou art gone. Knowest not thou that the earth is frozen cold and dry; the water running, colde and moyst; the ayre flying, hote and moist; the fire consuming, hote and drye? Yea Faustus, so must thy heart bee enflamed lik the fire to mount on high: learne, Faustus, to ste like my selfe, as swift as thought from one kingdome to another, to sit at princes tables, to eate their daintiest fare, to haue thy pleasure of their fayre Ladies, wiues, and concubines, to vse their Jewels, and costly robes as things belonging to thee, and not unto them: learne of mee, Faustus, to runne through wals, doores, and gates of stone and yron, to creepe into the earth like a worme, to swimme in the water like a fish, to flie in the ayre like a bird; and to liue and nourish thy selfe in the fire like a Salamander; so shalt thou be famous, renowned, far-spoken of, and extolled for thy skill: going on knives, not hurting thy secte; carrying fire in thy bosome, and not burning thy selfe; seeing through the heauens as through a Crystal, wherein is placed the Planets, with all the rest of the presaging Comets, the whole circuit of the worlde from the East to the West, North and South: there shalt thou know, Faustus, wherefore the fiery sphere about Earth the signes of the Zodiack doth not burne & consume the whole face of the earth, being hindered by placing the two moyst elements between them, the ayre cloues and the wauering waues of water: yea, Faustus, I will learne thee the secrets of nature, what the causes that the Sun in summer being at the highest, giueth all his heate downward on the earth; and being in winter at the lowest, giueth all his heate upward into the heauens: that the snow should be of so great vertue, as the honte; and the Lady Saturnia \times in Occulto, more hotter then the Sun in Manifesto. Come

creeping curled and happle shee had a head like the head of an Asse, the
 taylor like a Cat, and Clowd like an Oxe, lacking nothing of an ell
 broad. When came Anobis, his Diuill had a head like a Dog, white
 and black happe in shape of a Wogge, sauing that he had bucktwo teete;
 one vnder his chynne, the other at his taylor: he was foure ellen long,
 with hanging eares like a Ploot-hound. After him came Dyehyran,
 he was a Wopt theefe in forme of iust easant, with shining feathers, and
 foure teete: his neck was greene, his bodie red, and his teete blacke.
 The last was called Brachus, with foure shorte teete like an Wogged
 hog, yellow and greene: the upper side of his bodie was byowne, and
 the bellie like blew flames of fire; the taylor redde, like the taylor of a
 Wouther. The rest of the Diuills were in forme of vn sensible brasts, as
 Swine, Harts, Beates, Moolues, Apes, Wiffes, Goates, Antelopes,
 Elephants, Dragons, Horses, Ases, Lions, Cats, Snakes, Coades,
 and all manner of ugly odious Serpents and Moynes: yet came in
 such sope, that euery one at his entrie into the hall, made their reue-
 rence vnto Lucifer, and so tooke their places, standing in order as they
 came, vntill they had filled the whole hall: wherewith so baimely fell a
 most horrible thunder-clap, that the house shooke as though it would
 haue fallen to the ground, vpon which euery monster had a muck-fork
 in his hande; halbing their towards Faustus as though they would
 haue runne a tilt at him: which when Faustus perceiued, hee thought
 vpon the words of Mephostophiles, when he tolde him how the soules
 in hell were tormented, being cast from Diuel to Diuel vpon muck-
 forks, hee thought verily to haue been tormented there of them in like
 sort. But Lucifer, perceiuing his thought, spake to him, my Faustus,
 how likest thou this crewe of mine? Quoth Faustus, why came you
 not in another manner of shap? Lucifer replied, wee cannot chaunge
 our hellysh forme, we haue shewen our selues heere, as we are there; yet
 can we blind mens eyes in such sope, that when we will we shal paye vnto
 them, as if we were men or Angels of light, although our dwelling
 bee in darknesse. When said Faustus, I like not so many of you toge-
 ther, wherupon Lucifer commaunded them to depart, except seauen of
 the principall, forthwith they presently vanisshed, which Faustus per-
 ceiuing, hee was somewhat better comforted; and spake to Lucifer,
 where is my seruant Mephostophiles, let me see if hee can doe the like.
 Wherupon came a fierce Dragon, flying and spitting fire round about
 the house, and coming towards Lucifer, made reuerence; and then
 changed himselfe in forme of a Friar, saying, Faustus, what wilt thou?
 saith Faustus, I will that thou teach me to transforme my selfe in like
 sort.

For as thou and the rest haue done: then Lucifer put forth his Pawes, and gaue Faustus a booke, saying holde, doe what thou wilt, which hee looking vpon, straight waies changed himselfe into a Frogg, then into a Worme, then into a Dragon, and finding this for his purpose, it liked him well. Quoth he to Lucifer, and how cometh it that all these filthy formes are in the world? Lucifer answered, they are ordained of Gods plagues vnto men, and so shalt thou be plagued (quoth he) whereupon came Scorpions, Aspes, Cunts, Bees, and Gnattes, which fell continually vpon him, and all the whole house was filled with a most horrible stinking fogge, in so much, that Faustus sawe nothing, but still was tormented; wherefore hee cried for helpe saying, Mephostophiles my faithfull seruant where art thou, helpe; helpe I pray thee: hereat his Spirit answered nothing, but Lucifer himselfe said, ho ho ho Faustus, how likest thou the creation of the world; and incontinent it was cleare againe, and the Diuells and all the filthy Cattell were vanished, onely Faustus was left alone; seeing nothing, but hearing the sweetest musick that euer he heard before, at which he was so rauished with delight, that he forgot the feares hee was in before: and it repented him that he had seene no more of their pastimes.

How Doctor Faustus desired to see hell, and of the manner how hee was serued therein. Chap. 20.

Doctor Faustus beruishing how his time went away, and how he had spent eight yeares thereof, he ment to spend the rest to his better contentment; intending quite to forget any such motions as might offend the Diuell any more: wherefore on a time he called his spirit Mephostophiles, and said vnto him, bring thou hither vnto mee thy Lord Lucifer, or Belial: he brought him (notwithstanding) one that was called Beelzebub, the which asked Faustus his pleasure. Quoth Faustus, I would knowe of thee if I may see hell and take a view thereof: That thou shalt (said the diuell) and at midnight I will fetch thee. Well, night being come, Doctor Faustus awaited very diligently for the coming of the Diuell to fetch him, and thinking that hee tarried all too long, he went to the window, where hee pulled open a curtain, and looking into the Element, hee sawe a cloude in the Ayre more black, darke and obscure, than all the rest of the Skie; from whence the winde blew most horrible right into Faustus his chamber; after the whole house with smoake, that Faustus was almost smothered: hereat fell an exceeding thunderclap, and withall came a great rugged black

Beare, all curled, & upon his backe a chayre of beaten golde, and spake
 to Faustus, saying, sit by and away with me : and Doctor Faustus that
 had so long abode the smoke, wisht rather to be in hell than there, got
 on the Diuell, and so they went together. But marke how the Diuell
 blinded him, and made him beleue that he carried him into hell, for he
 carried him into the ayre, where Faustus fell into a sound sleepe, as if hee
 had sate in a warme water or bath : at last they came to a place which
 burneth continually with flashing flames of fire and brimstone, where-
 out issued an exceeding mightie clap of thunder, with so horrible a noise,
 that Faustus awaked, but the Diuell went forth on his way and carried
 Faustus therinto, yet notwithstanding, howsoeuer it burnt, Doctor Fau-
 stus felt no more heate, than as it were the glimps of the Sunne in
 May : there heard he all manner of musicke to welcome him, but sawe
 none playing on them ; it pleased him well, but he durst not aske, for hee
 was forbidden it before. To meet the Diuell & the guest that came with
 him, came thre other ougly Diuels, the which ran back againe before
 the Beare to make them way, against whome there came running
 an exceeding great Hart, which would haue thrust Faustus out of his
 chayre, but being defended by the other thre Diuels, the Hart
 was put to the repulse : thence going on their way Faustus looked,
 and beholde there was nothing but Snakes, and all manner of vene-
 mous beastes about him, which were exceeding great, vnto the which
 Snakes came many Storks, and swallowed by all the whole multi-
 tude of Snakes, that they left not one: which when Faustus sawe, he
 marvelled greatly : but proceeding further on their hellish voyage,
 there came forth of a hollow cliffe an exceeding great flying Bull, the
 which with such a force hit Faustus his chayre with his head and hornes,
 that he turned Faustus and his Beare ouer and ouer, so that the Beare
 vanished away, whereat Faustus began to crie : oh, woe is mee that e-
 uer I came here : for hee thought there to haue been beguiled of the
 Diuell, and to make his ende before his time appointed or conditioned
 of the Diuell : but shortly came vnto him a monstrous Ape, bidding
 Faustus bee of good cheare, and said, get vpon me ; all the fire in hel
 seemed to Faustus to haue been put out, wherevpon followed a mon-
 strous thicke fogge, that hee sawe nothing, but shortly it seemed to
 him to waxe cleare, where he saw two great Dragons fastned to a wag-
 gon, into the which the Ape ascended and set Faustus therein ; soorth
 drew the Dragons into an exceeding darke cloude, where Faustus saw
 neither Dragon nor Chariot wherein he sat, and such were the cries
 of tormented soules, with mightie thunder, claps and flashing light-

things about his eares, that poore Faustus shooke for feare: Upon that came they to a water, sinking and fleshye, which like murther, into the which ran the Dragons, sinking under with waggon and all; but Faustus felt no water, but as it were a small mist, saying, that the waues beate so sore vpon him, that hee saw nothing vnder and ouer him but onely water, in the which he lost his Dragons, Pye, and waggon; and sinking yet deeper and deeper, hee came at last as it were vpon an high Rocke, where the waters parted and left him thereon: but when the water was gone, it seemed to him hee should there haue ended his life; for he saw no way but death: the Rocke was as high from the bottome as Heauen is from the earth: there sate he, seeing nor hearing any man, and looked euer vpon the Rocke; at length hee saw a litle hole, out of the which issued fire; thought he, how shall I now doe? I am forsaken of the Diuels, and they that brought mee hither, here must I either fall to the bottome, or burne in the fire, or sit still in despaire: with that in his madnesse he gaue a leape into the fierie hole, saying: holbe you infernall Pagges, take here this sacrifice as my last ende; the which I trustly haue deserued: vpon this he was entered, and finding himselfe as yet vnburned or touched of the fire, he was the better appayed, but there was so great a noyse as he neuer heard the like before, it passed all the thunder that euer he had heard; & coming down further to the bottome of the Rocke, he sawe a fire, wherein were many wortheie and noble personages, as Emperours, Kings, Dukes and Lords, and many thousands more of tormented soules, at the edge of which fire ran a most pleasant, cleare, and coole water to beholde, into the which many tormented soules sprang out of the fire to coole themselves; but being so freezing cold, they were constrained to returne againe into the fire, and thus wearied themselves and spent their endles torments out of one labyrinth into another, one while in heate, another while in colde: but Faustus standing thus all this while gazing on them that were thus tormented, hee sawe one leaping out of the fire and scritchling horrible, whome he thought to haue knowne, wherefore he would faine haue spoken vnto him, but remembering that hee was forbidden, hee refrained speaking. Then this Diuel that brought him in, came to him againe in likeness of a Beare, with the chayre on his back; and bad him sit vp, for it was time to depart: so Faustus got vp, and the Diuel caried him out into the ayre, where he had so sweete musick that hee fell asleepe by the way. His boy Christopher being all this while at home; and missing his master so long, thought his master would haue varied and dwelt with the Diuell for euer: but whilst his boy was in these cogitations,

gitations, his matter came home, for the Diuel brought him home fast a sleepe as he late in his chayre; and so he threw him on his bed, where (being thus left of the Diuel) he lay vntill day. When hee awaked, hee was amazed, like a man that had been in a darke dungeon; mulling with himselfe if it were true or false that he had scene hel, or whether he was blinded or not: but he rather perswaded himselfe that he had been there than otherwise, because he had scene such wonderful things: wherefore he most carefully tooke pen and incke, and wrote those things in order as hee had scene: the which writing was afterwards found by his boy in his studie; which afterwards was published to the whole citie of Wittenberg in open print, for example to all Christians.

How Doctor Faustus was carried through the ayre vp to the heauens to see the world, and how the Skie and Planets ruled; after the which he wrote one letter to his friend of the same to Liptzig, how he went about the world in eight daies. Chap. 21.

This letter was found by a freeman and Citizen of Wittenberg, written with his own hande, and sent to his friend at Liptzig a Physitian, named Ioue Victori, the contents of which were as followeth.

Amongst other things (my louing friend and brother) I remember yet the former friendship had together, when wee were schoolefellowes and students in the Uniuerſitie at Wittenberg, whereas you first studied Physicke, Astronomie, Astrologie, Geometrie, and Cosmographie; I to the contrarie (you know) studied Diuinitie: notwithstanding now in any of your owne studies I am scene (I am perswaded) further then your selfe: for since I began I haue neuer erred, for (might I speake it without affecting my owne praisse) my Kalendars and other practises haue not onely the commendations of the common sort, but also of the chiefeſt Loxes and Nobles of this our Dutch Nation: because (which is chiefeſt to be noted) I write and preſaged of matters to come, which all accorde and fall out so right, as if they had been already scene before. And for that (my beloued Victori) you write to know my voyage which I made into the Heauens, the which (as you certifie me you haue had some suspicion of, although you partly perswaded your selfe, that it is a thing vnpoſſible) no matter for that, it is as it is, and let it be as it will, once it was done, in ſuch maner as now according vnto your request I giue you here to vnderſtand.

I being once laide on my bed, and could not sleepe for thinking on
Kalendar

my Kalender and practise, I marvelled with my selfe how it were possible that the Firmament should bee knowne and so largely written of men, or whether they write true or false, by their owne opinions, or sayings, or by due observations and true course of the heavens, Beholde, being in these my muscs, suddenly I heard a great noyse, in so much that I thought my house would haue been blowne downe, so that all my doores and chesses flew open, whereas I was not a little astonished, for withall I heard a groning voyce which said, get vp, the desire of thy heart, minde, and thought shalt thou see: at the which I answered, what my heart desireth, that would I faine see, and to make prooffe, if I shall see I will away with thee. Why then (quoth he) looke out at thy window, there cometh a messenger for thee, that did I, and beholde, there stood a Waggon, with two Dragons before it to drawe the same, and all the Waggon was of a light burning fire, and for that the Poone shone, I was the willingest at that time to depart: but the voyce spake againe, sit vp and let vs away: I will, said I, goe with thee, but vpon this condition, that I may aske after all things that I see, heare, or thinke on: the voyce answered, I am content for this time. Whereupon I get me into the Waggon, so that the Dragons caried me by right into payre. The Waggon had also foure wheels the which railed so, and made such a noyse as if we had been all this while running on the stones: and round about vs flew out flames of fier, and the higher that I came, the more the earth seemed to be darkened, so that me thought I came out of a dungeon, and looking downe from Heauen, beholde, Mephostophiles my Spirit and seruant was behinde me, and when he perceined that I saw him, he came and sate by mee, to whome I said, I pray thee Mephostophiles whether shall I goe now? Let not that trouble thy minde, said hee, and yet they caried vs higher by. And now will I tell thee good friend and schoole-fellow, what things I haue seene and prooued; for on the Tuesday went I out, and on Tuesday seuen-nights following I came home againe, that is, eight dayes, in which time I slept not, no not one winke came in mine eyes, and we went invisible of any man: and as the daye began to appeare, after our first nights iorney, I saide to my Spirit Mephostophiles, I pray thee how farre haue wee now riden, I am sure thou knowest: for me thinkes that we are riden exceeding farre, the World seemeth so little: Mephostophiles answered mee, my Faustus helcne mee, that from the place from whence thou camst, vnto this place where wee are now, is already 47. leagues right in height, and as the day increased, I looked downe vpon the World, there

there saw I many kingdomes and prouinces, likewise the whole world, Asia, Europa, and Africa, I had a sight of: and being so high, quoth I to my Spirit, tell me now how these kingdomes lye, and what they are called, the which he denied not, saying, see this on our left hand is Hungaria, this is also Prussia on our left hand, and Poland, Muscouia, Tartaria, Scythia, Bohemia, Saxony: and here on our right hand, Spaine, Portugal, France, England, and Scotland: then right out before vs lie the kingdoms of Persia, India, Arabia, the King of Alchar, and the great Cham: now we are come to Wittenberg, and are right ouer the towne of Weim in Austria, and ere long will we be at Constantinople, Tripolie, and Ierusalem, and after will we pearce the frozen Zone, and shortly touch the Pozizon, and the Zenith of Wittenberg. There looked I on the Ocean Sea, and beheld a great many of Ships & Gallies ready to the battaile, one against another: and thus I spent my iourney, now cast I my eyes here, now there, toward South, North, East, and West, I haue ben in one place where it rained and hailed, and in another where the Sun shone excellent fayre, and so I thinke that I saw the most things in and about the world, with great admiration that in one place it rained, and in an other. hayle and snow, on this side the Sunne shone bright, some hills couered with snow neuer consuming, other were so hot that grasse and trees were burned and consumed therewith. Then looked I vp to the heauens, and behold, they went so swift, that I thought they would haue sprung in thousand. Likewise it was so cleare and so hot, that I could not long gaze into it, it so dimmed my sight: & had not my Spirit Mephostophiles couered me as it were with a shadowing cloude, I had been burnt with the extreame heat thereof, for the Skie the which we beholde here when we looke vp from the earth, is so fast and thicke as a wal, cleere and shining bright as a Crystal, in the which is placed the Sunne, which casteth forth his rayes or beames ouer the vniuersall world, to the vtermost confines of the earth. But we thinke that the Sun is very little: no, it is altogether as big as the world. Indeed the body substantiall is but little in compass, but the rayes or streame what it casteth forth, by reason of the thing wherein it is placed, maketh him so extend and shew himselfe ouer the whole world: and we thinke that the Sunne runneth his course, and that the heauens stand still: no, it is the heauens that moue his course, and the Sun abideth perpetually in his place, he is permanent, & fixed in his place, & although we see him beginning to ascend in the Orient or East, at the highest in the Meridian or South, setting in the Occident or West, yet is yet at the

the lowest in Septentrion or North, and yet he moueth not. It is the axle of the heauens that moueth the whole firmament, being a Chaos or confused thing, and for that prooue, I will shew thee this example, like as thou seest a bubble made of water and sope blowne forth of a quill, is in forme of a confused masse of Chaos, & being in this forme, is moued at pleasure of the wind, which runneth round about that Chaos, & moueth him also round: euen so is the whole firmament of Chaos, wherein are placed the sun, and the rest of the Planets turned and caried at the pleasure of the Spirit of God, which is wind. Vea Christian Reader, to the glory of God, and for the profite of thy soule, I wil open vnto thee the diuine opinion touching the ruling of this confused Chaos, farre more than any rude Germane Authoz, being possessed with the diuell, was able to vtter; and to prooue some of my sentence before to be true, looke into Genesis vnto the workes of God, at the creation of the world, there shalt thou finde, that the Spirit of God moued vpon the waters before heauen and earth were made. Marke how he made it; and howe by his word euery element tooke his place: these were not his workes; but his wordes; for all the wordes he vsed before, he concluded afterwards in one worke, which was in making man: marke reader with patience for thy soules health, see into all that was done by the word and worke of God, light and darkenes was, the firmament floode, and their great O & little light D in it: the moyst waters were in one place, the earth was dry, & euery element brought forth according to the word of God: now followeth his worke, he made man like his owne image, how't out of the earth: The earth wil shape no image without water, there was one of the elements. But all this while where was wind? all elements were at the word of God, man was made, and in a forme by the worke of God, yet moued not that worke, before God breathed the Spirit of life into his nostrils, and made him a liuing soule, here was the first wind and Spirit of God out of his owne mouth, which wee haue likewise from the same seed which was onely planted by God in Adam, which wind, breath, or spirit, when he had receiued, hee was liuing & moving on earth; for it was ordayned, of God for his habitation; but the heauens are the habitation of the Lord: and like as I shewed before of the bubble or confused Chaos made of water and sope, through the wind and breath of man is turned round, and caried with euery wind; euen so the firmament wherein the Sun and the rest of the Planets are fixed, moued, turned, and caried with the wind, breath, or Spirit of God, for the heauens and firmament are moueable as the Chaos, but the sun is fixed in the firmament, And farther my good schoole.

schoolfellow, I was thus nigh the heavens; where me thought every Planet was but as halfe the earth, and vnder the firmament ruled the Spirits in the ayre, and as I came downe I looked vpon the worlde & the heauens, and me thought that the earth was inclosed in comparifon within the firmament, as the yolke of an egge within the white, and me thought that the whole length of the earth was not a span long, and the water was as if it had been twice as broad and long as the earth, euen thus at the elght dayes end came I home againe, & fell a sleepe, and so I continued sleepeing thre dayes and thre nights together: & the first houre that I waked, I fell fresh againe to my studies, and haue made them in right ample maner as you know; and to satisfie your request, for that you writ vnto me, I haue in consideration of our olde friendship had at the Vniuersitie of Wittenberg, declared vnto you my heauenly voyage, wishing no worse vnto you, than vnto my selfe, that is, that your mindes were as mine in all respects. Dixit.

Doctor Faustus the Astrologian.

How Doctor Faustus made his journey thorough the principal and most famous lands in the world. Chap. 22.

Doctor Faustus having ouer-runnie fifteen yeeres of his appointed time, he tooke vpon him a tollerncy, with full p'teence to see the whole worlde: and calling his spirit Mephosphiles vnto him, he sayd: thou knowest that thou art bound vnto me vpon conditions, to performe and fulfill my desire in all thengs, wherfore my p'teence is to v'side the whole face of the earth v'sible & inuisible when it pleaseth me: wherfore, I entoyne and command thee to the same. Whereupon Mephosphiles answered, I am ready my Lord at thy command & forthwith the Spirit changed himselfe into the likenes of a flying horse, saying, Faustus sit by, I am ready. Doctor Faustus lustily sate vpon him, & forward they went: Faustus came thorough many a land & Prouince; as Pannonia, Austria, Germania, Bohemia, Slesia, Saxony, Misene, During, Francklandt, Shawblandt, Beyerlandt, Stiria, Carinthia, Poland, Litaw, Liesland, Prussia, Denmarke, Muscouia, Tartaria, Turkie, Persia, Cathai, Alexandria, Barbaria, Ginnie, Peru, the straghts of Magelanes, India, all about the frozen Zone, and Terra Incognita, Noua Hispaniola, the Isles of Terzera, Mederi, S. Michaels, the Canaries, and the Tenorrifocie, into Spaine, the Mayne Land, Portugall, Italie, Campania, the Kingdome of Naples, the Isles of Sicilia, Malta, Maioria, Minoria, to the Knights of the Rhodes, Candie, or

Creete, Ciprus, Corinth, Switzerland, France, Freessland, Westphalia, Zealand, Holland, Brabant, and all the 17. Provinces in Netherland, England, Scotland, Ireland, all America, and Island, the out Isles of Scotland, the Orchades, Norway, the Bishoprick of Breame, and so home againe: all these Kingdomes, Provinces and Countreies he passed in 25. dayes, in which time he saw very little that delighted his minde; wherefore he tooke a little rest at home, and burning in desire to see more at large, and to beholde the secrets of each kingdome, he set forth againe on his journey upon his swift horse Mephistophiles, and came to Treir, for that he chiefly desired to see this towne, and the monuments thereof; but there he saw not many wonders, except one fayre Pallace that belonged unto the Bishop, and also a mighty large Castle that was builde of bricke, with three walles and three great trenches, so strong, that it was impossible for any princes power to win it; then he saw a Church, wherein was buried Simcon, and the Bishop Popo: their Tombes are of most sumptuous large Marble Stone, closed and ioyned together with great bars of yron: from whence he departed to Paris, where hee liked well the Academie, and what place by Kingdome soever fell in his minde, the same he visited. He came from Paris to Mentz, where the river of Mayne falls into the Rhine; notwithstanding he taried not long there, but went to Campana in the Kingdome of Neapolis, in which he saw an innumerable sort of Cloysters, Monneries, and Churches, great and high houses of stone, the streets fayre and large, and straight footth from one end of the towne to the other as a line, and al the pavement of the Citie was of bricke, and the more it rayned in the towne, the sapper the streets were; there saw he the Tombe of Virgil, & the high way that hee cutte through that mighty hill of stone in one night, the whole length of an English mile: then he saw the number of Gallies, and Argozies that lay there at the Citie head, the Animals that stood in the water, the Castle in the water, and the houses about the water where under the Gallies might ride most safely from raine or winde; then he saw the Castle on the hil over the towne, and many monuments within: also the hil called Vesivius, whereon groweth all the Greekish wine, and most pleasant sweet Olives. From thence he came to Venice, whereas he wondered not a little to see a Citie so famously builde standing in the Sea: where, through euery streete the water ramiz in such largenes, that great Ships and Varks might passe from one streete to another, hauing yet a way on both sides the water, whereon men and horse might passe; he marvelled also howe it was possible for so much victual to be found in the towne and so good cheape, considering that

that for a whole league off nothing grew neere the same. He wondered not a little at the fayrenes of Saint Markes place, and the sumptuous Church standing therein called Saint Markes; how all the pavement was set with coloured stones, and all the Roode or loft of the Church double gilbed over. Leaving this, he came to Padoa, beholding the manner of their Academie, which is called the mother or nurse of Christendome, there he heard the Doctors, and saw the most monuments in the towne, entered his name into the Uniuersitie of the Germane nation, and wrote himselfe Doctor Faustus the unsatiable Speculator: then saw he the worthiest monument in the world for a Church, named S. Anthonies Cloyster, which for the pinnacles thereof, and the contriuing of the Church, hath not the like in Christendome. This towne is fenced about with three mighty walles of stone and earth, betwixt the which runneth goodly ditch of water: thise every 24. houres passeth boates betwixt Padoa and Venice with passengers, as they doe here betwixt London and Grauesend, and even so far they differ in distance: Faustus beheld likewise the Counsaile house & the Castle with no small wonder. Well, forward he went to Rome, which lay, & both yet liiz, on the river Tybris, the which deuiderth the Citie in two parts: ouer the river are foure great stone bridges, and vpon the one bridge called Ponte S. Angelo is the Castle of S. Angelo, wherein are so many great cast peeces as there are dayes in a yeare, & such Pieces that will shoote seven bullets off with one fire, to this Castle commeth a priuie bault from the Church and Pallace of Saint Peter, through the which the Pope (if any danger be) passeth from his Pallace to the Castle for safegard; the Citie hath eleuen gates, and a hill called Vaticinium, whereon S. Peters Church is built: in that Church the holie Fathers will heare no confession, without the penitent bring mony in his hand. Adioyning to this Church, is the Campo Santo, the which Carolus Magnus built, where every day thirteene Pilgrims haue their dinners serued of the best: that is to say, Christ and his twelue Apostles. Hard by this he visited the Church yard of S. Peters, where he saw the Pyramide that Iulius Caesar brought out of Africa; it stood in Faustus his time leaning against the Church wall of Saint Peters, but now Papa Sixtus hath erected it in the middle of S. Peters Church yard; it is 24. fathom long and at the lower end fife fathom foure square, and so forth smaller vpyward, on the top is a Crucifixe of beaten golde, the stone stundereth on foure Lyons of brasse. Then he visited the seven Churches of Rome, that were S. Peters, S. Pauls, S. Sebastians, S. Iohn Lateran, S. Laurence, S. Mary Magdalen, and S. Marie maiora: then went he

without the towne, where he saw the conduits of water that runne well through hill and dale, bringing water into the towne fifteen Italian miles off: other monuments he saw, too many to recte, but amongst the rest he was desirous to see the Popes Pallace, and his manner of seruice at his table, wherefore he and his Spirit made themselves inuincible, and came into the Popes Court, and private chamber where he was, there saw he many seruants attendant on his holines, with many a flattering Euyphorant carrying of his meate, and there hee marked the Pope and the manner of his seruice, which hee seeing to bee so vnnecessary and sumptuous; he (quoth Faustus) why had not the Diuel made a Pope of me? Faustus saw notwithstanding in that place those that were like to himselfe, proud, stout, wilfull, gluttons, drunkards, whozemongers, breakers of wedlocke, and followers of all manner of vngodly exercises: wherefore he said to his Spirit, I thought that I had been alone a hogge, or poppe of the diuels, but he must beare with me yet a little longer, for these hoggs of Rome are already fatted, and fitted to make his roast-meate, the Diuel might doe well now to spit them all and haue them to the fire, and let him summon the Nunnes to turne the spits: for as none must confesse the Nunne but the Frier, so none should turne the roasting Frier but the Nunne. Thus continued Faustus three dayes in the Popes Pallace, and yet had no lust to his meate, but stood still in the Popes chamber, and saw euery thing whatsoever it was: on a time the Pope would haue a feast prepared for the Cardinall of Pavia, and for his first welcome the Cardinall was bidden to dinnere: and as he sat at meate, the Pope would euer be blessing and crossing ouer his mouth; Faustus could suffer it no longer, but by with his fist and smote the Pope on the face, and withall he laughed that the whole house might heare him, yet none of them sawe him nor knew where he was: the Pope perswaded his company that it was a damned soule, commanding a Masse presently to be said for his deliuerie out of Purgatory, which was done: the Pope sate still at meate, but when the latter masse came in to the Popes board, Doctor Faustus laid hands thereon saying; this is mine: & so he tooke both dish & meate & fled vnto the Capitoll or Campadollia, calling his spirit vnder him and said: come let vs be merry, for thou must fetch me some wine, & the cup that the Pope drinks of, & here vpon monte caual will wee make good cheare in spight of the Pope & al his fat abbie lubbers. His spirit hearing this, departed towards the Popes chamber, where he found the pope sitting and quaffing: wherefore he tooke from before the Pope the fairest peece of plate or drinking goblet, & a flaggon of wine, & brought it

it to Faustus; but when the Pope and the rest of his crue perceived they were robbed, and knew not after what sort, they perswaded themselves that it was the damned soule that before had vexed the Pope so, & that smote him on the face, wherefore he sent commandement through al the whole Citie of Rome, that they should say Masse in euerie Church, and ring al the bells for to lay the walking Spirit, & to curse him with Bell Booke, and Candle, that so inuisible had misused the Popes holiness, with the Cardinall of Pavia, and the rest of their company: but Faustus notwithstanding made good cheare with y^e which he had beguiled y^e pope of, and in the middest of the order of Saint Barnards bare footed Friers, as they were going on Procession through the market place, called Campa de fiore, he let fall his plate dishes and cup, and withall for a farwell he made such a thunder-clap and a stoyne of raine, as though Heauen and earth should haue met together, and so he left Rome, and came to Millain in Italic, neere the Alpes or borders of Switzerland, where hee prayed much to his Spirit the pleasantnesse of the place, the Citie being founded in so braue a plaine, by the which ranne most pleasant riuers on euerie side of the same, hauing besides within the compasse or circuit of seuen miles, seuen small Seas: he sawe also therein many fayre Pallaces & goodly buildings, the Dukes Pallace, and the mighty strong Castle, which is in maner halfe the bignes of the towne. Moreover, it liked him well to see the Hospitall of Saint Maryes, with diuers other things. He did nothing there worthy of memorie, but hee departed backe agayne towards Bologna, and from thence to Florence, where hee was well pleased to see the pleasant walke of Merchants, the goodly vaults of the citie, for that almost the whole City is vaulted, & the houses themselves are built outwardly, in such sort that the people may go vnder them as vnder a vault: then hee perused the sumptuous Church in the Dukes Castle called Nostra Donna, our Ladies Church, in which he saw many monuments, as a Marble dooze most huge to looke vpon: the gate of the Castle was Bell mettall, wherein are grauen the holy Patriarkes, with Christ and his twelue Apostles, and diuers other histories out of the olde and new Testament. Then went he to Sena, where he highly prayed the church and Hospitall of Santa Maria formosa, with the goodly buildings, and especially the saynenesse and greatnesse of the Citie, and beautifull women. Then came he to Lyons in France, where hee marked the situation of the Citie, which lay betweene two hilles, inclosed with two waters: one worthy monument in the citie pleased him wel, that was the great Church with the Image therein: he comended y^e Citie

Cittle highly for the great rescue that it had unto it of strangers. From thence he went to Cullin, which lieth upon the River of Rhine, wherein he saw one of the auncientest monuments of the worlde, the which was the Tombe of the thre Kings that came by the Angel of God, & their knowledge they had in the Starre, to worship Christ: which when Faulstus saw, he spake in this manner. Ah, alas good men how haue you erred and lost your way, you should haue gone to Palestina and Bethelhem in Iudea, how came you hither: or belike after your death you were throwne into Mare Mediterraneum about Tripolis in Syria; and so you fled out of the Straights of Giblaterra into the Ocean Sea, and so into the bay of Portugal; & not finding any rest you were driuen alongst the coast of Galicia, Biskay, and France, and into the narrow Seas, then from thence into Mare Germanicum, and so I think taken vp about the towne of Dort in Holland, you were brought to Cullin to bee buried: or else I think you came moze easily with a whirle-wind ouer the Alpes, and being throwne into the River of Rhine, it conuayed you to this place, where you are kept as a monument? There sawe he the Church of S. Ursula, where remains a monument of the 1000. Virgins: it pleased him also to see the beauty of the women. Not farre from Cullin lyeth the towne of Ach, where he saw the gorgeous Temple that the Emperour Carolus quartus built of Marble stone for a remembrance of him, to the end that all his successors should there be crowned. From Cullin and Ach, he went to Geuf, a Citie in Sauoy, lying neere Switzerland: it is a towne of great trafficke, the Loyde thereof is a Bishop, whose Wine-celler Faulstus, and his Spirit visited for the loue of his good wine. From thence he went to Strasburg, where he beheld the fayrest steeple that euer he had seene in his life before, for on each side thereof he might see through it, euen from the couering of the Spindler to the top of the Pinnacle, and it is named one of the wonders of the worlde: wherefore he demaunded why it was called Strasburg: his Spirit answered, because it hath so many high wayes conning to it on euery side, for Stras in Dutch is a high way, and hereof came the name, yea (sayd Mephostophiles) the Church which thou so wonderest at, hath moze reuenues belonging to it, then the twelue Dukes of Slesia are worth, for there pertaine unto this Church 55. Townes, and 463. Villages besides many houses in the Towne. From hence went Faulstus to Basile in Switzerland, whereas the River of Rhine runneth thorough the towne, parting the same as the River of Thames doth London: in this towne of Basile he saw many rich Monuments, the towne walled with brick, and round about without it goeth a grent trench:

no Church pleased him but the Iesuites Church, which was so sumptuouslie builded, and beset full of Alabaster pillars, Faustus demanded of his Spirit, how it tooke the name of Basyll: his Spirit made answer and saide, that befoze this Citie was founded, there vled a Basiliscus, a kinde of Serpent, this Serpent killed as many men, women, and children, as it tooke a sight of: but there was a Knight that made himselfe a couer of Chyristall to come ouer his head, and so downe to the ground, and being first couered with a blacke cloth, ouer that he put the Chyristall, and so boldlie went to see the Basiliscus, and finding the place where he haunted, he expected his coming, euen befoze the mouth of her laue: where standing a while, the Basylike came forth, who, when shee sawe her owne venemous shadowe in the Chyristall, shee split in a thousand peeces; wherefoze the Knight was richlie rewarded of the Emperour: after the which the Knight founded this Towne vpon the place where he had slaine the Serpent, and gaue it the name of Basyll, in remembrance of his deede.

From Basyll Faustus went to Colnuitz in Sweitz, at the head of the Rhine, where is a most sumptuous Bridge, that goeth ouer the Rhine, euen from the gates of the Towne vnto the other side of the streame: at the head of the Riuer of Rhine, is a small Sea, called of the Swizzers the black Sea, twentie thousand paces long, and fiftie hundred paces broad. The towne Colnuitz tooke the name of this, the Emperour gaue it to a Clowne for expounding of his riddle, wherefoze the Clowne named the Towne Colnuitz, that is in English, colt nothing. From Colnuitz hee came to Vlinc, whete hee sawe the sumptuous Towne-house built by two and fiftie of the ancient Senators of the Citie, it tooke the name of Vlma, for that the whole land thereabout are full of Elmes: but Faustus minding to depart from thence, his Spirit saide vnto him: Faustus thinke on the towne as thou wilt, it hath thre Dukedomes belonging to it, the which they haue bought with readie monie. From Vlinc, he came to Wartzburg the chiefest towne in Frankelande, wherein the Bishop altogether keepeth his Court, through the which Towne passeth the Riuer of Mayne that runnes into the Rhine: thereabout groweth strong and pleasant wine, the which Faustus wel prooued. The Castle standeth on a hill on the North side of the Towne, at the foote whereof runneth the Riuer: this Towne is full of beggerlie Fryers, Nunnes, Priestes, and Iesuites: for there are fise sortes of begging Friers, besides thre Cloysters of Nunnes. At the foote of the Castle stands a Church, in the which there is an Alter, where are ingrauen all the foure Elements, and all the orders and degrees in Heauen, that any

man of understanding whosoever that hath a sight thereof, will say that it is the artificiallest thing that ever he beheld. From thence he went to Norenberg, whither as he went by the waie, his Spirit enformed him that the Towne was named of Claudius Tiberius the Sonne of Nero the Tyrant. In the Towne are two famous Cathedrall Churches, the one called Saint Sabole, the other Saint Laurence; in which Church hangeth al the reliques of Carolus Magnus, that is his cloake, his hose and doublet, his sworde and Crowne, his Scepter, and his Apple. It hath a very gorgeous gilden Conduit in the market of Saint Laurence, in which Conduit, is the speare that thrust our Saviour into the side, and a peece of the holy Crosse; the wall is called the fayre wall of Norenberg, and hath 528. Streets, 160. wells, foure great, and two small clockes, sixe great gates, and two small doores, eleven stone bridges, twelue small hills, ten appoynted market places, thirteene common boithouses, ten Churches, within the Towne are thirte wheeles of water-mills; it hath 172. tall ships, two nightie Towne walls of hewen stone and earth, with very deepe trenches. The walls haue 180. Towers about them, and foure false platformes, ten Apothecaries, ten Doctors of the common lawe, foure teene Doctors of Physicke. From Norenberg, hee went to Auspurg, where at the breake of the day, he demaunded of his Spirit whereupon the Towne tooke his name: this Towne (saith he) hath had many names, when it was first built, it was called Vindelica: secondly, it was called Zizaria, the iron bridge; lastly by the Emperour Octavius Augustus, it was called Augusta, and by corruption of language the Germanes haue named it Auspurg. Now for because that Faustus had been there before, he departed without visiting their monuments to Rauenspurg, where his Spirit certified him that the Citie had had seven names, the first Tyberia, the second Quadratis, the third Hyaspalis, the fourth Reginopolis, the fift Imbriopolis, the sixt Ratisbona, lastly Rauenspurg. The situation of the Citie pleased Faustus well; also the strong and sumptuous buildings: by the walls thereof runneth the River of Danubia, in Dutch call'd Donow, into the which not farre from the compasse of the Citie, falleth nerehand threescore other small Rivers and fresh waters. Faustus also liked the sumptuous stone bridge ouer the same water, with the Church standing thereon, the which was founded 1115. the name whereof, is called S. Remedian: in this towne Faustus went into the cellar of an Buholder, and let out all the Wine and Beere that was in his Celler. After the which feat he returned vnto Mentz in Bavaria, a right prince.

In Towne, the Towne appeared as if it were newe, with great streets therein, both of breadth and length: from Mentz to Saltzburg, where the Bishop is alwaies resident: here sawe he all the commodities that were possible to be seene, for at the hill he sawe the foyne of Abel made in Chyffall, an huge thing to looke vpon, that euery yeare groweth bigger and bigger, by reason of the freezing colde. From hence, hee went to Vienna, in Austria: this towne is of so great antiquitie, that it is not possible to finde the like: in this towne (said the Spirit) is more Wine then water, for all vnder the towne are wells, the which are filled euery yeare with wine, and all the water that they haue, runneth by the towne, that is the River Danubia. From hence, hee went vnto Prage, the chiefe Citie in Bohemia, this is deuised into thre partes, that is, olde Prage, new Prage, and little Prage. Little Prage is the place where the Emperours Court is placed vpon an exceeding high mountaine: there is a Castle, wherein are two fayre Churches, in the one he found a monument, which might well haue been a mirror to himselfe, and that was the Sepulchre of a notable Coniurer, which by his Magick had so enchanted his Sepulchre, that who so euer set foote thereon, should be sure neuer to rise in their beds. From the Castell he came downe, and went ouer the Bridge. This Bridge hath twentie and foure Arches. In the middle of this Bridge stands a very fayre monument, being a Crosse builded of stone, and most artificially carued. From thence, he came into the olde Prage, the which is separated from the new Prage, with an exceeding deepe ditch, and round about inclosed with a wall of Bricke. Vnto this is adioyning the Jewes Towne, wherein are thirteene thousand men, women, and Children, all Jewes. There he viewed the Colledge and the Garden, where all manner of sauage Beasts are kept; and from thence, he set a compasse rounde about the thre townes, whereat he wondered greatly, to see so mighty a Citie to stand all within the walles. From Prage, hee steepe into the ayre and bethought himselfe what hee might doe, or which way to take, so hee looked round about, and behold, he had espied a passing faire City which lay not farre from Prage, about some foure & twentie miles, and that was Breslaw in Selesia; into which when he was entred, it seemed to him that hee had been in Paradise, so neate and cleane was the streets, and so sumptuous was their buildings. In this Citie he sawe not many wonders, except the Blessed Virgin that standeth on a Bridge ouer the water, & vnder þ which standeth a mill like a powder mill, which Virgin is made to do executio vpon those disobedient town-borne children þ be so wilde, þ their parents cannot

bryde them; which when any such are found with some hainous offence, turning to the shame of their parents and kindred, they are brought to kisse this Virgin, which openeth her armes, the person then to bee executed, kisseth her, then doth she close her armes together with such violence, that she crusheth out the breath of the person, breaketh his bulke, and so dieth: but being dead, she openeth her armes againe, and letteth the partie fall into the Rhine, where he is stamped in small moyseles, which the water carrieth away, so that not any parte of him is found againe. From Breslaw he went toward Cracovia, in the Kingdome of Polonia, where he beheld the Academie, the which pleased him wonderful well. In this Citie the King most commonly holdeth his Court at a Castell, in which Castell are many famous monuments. There is a most sumptuous Church in the same, ~~the~~ which standeth a silver alter gilded, and set with rich stones, and ouer it is a conuenance full of all maner silver ornaments belonging to the Masse. In the Church hangeth the false bones of an huge Dragon that kept the Roche before the Castell was edificed thereon. It is full of all maner munition, and hath alwaies victual for thre yeare to serue 2000. men. Through the towne runneth a riuer called the Vistula or Wisel, where ouer is a faire wooden bridge. This water deueth the towne and Casimere, in this Casimere dwelleth the Jewes being a small walled towne by themselves, to the number of 25000. men, women, and Children. Within one mile of the towne there is a salte mine, where they finde stones of pure salte of a 1000. pound, or 900. pound, or more in waight, and that in great quantitie. This salte is as black as the Newcastle coales when it comes out of the mines, but being beaten to powder, it is as white as snowe. Thelike they haue foure mile from thence, at a towne called Buchnia. From thence, Faustus went to Sanderz, the Captaine thereof was called Don Spiket Jordan, in this towne are many monuments, as the tombe or sepulchre of Christ, in as ample maner as that is at Ierusalem, at the proper costs of a Gentleman that went thence to Ierusalem from that place, and returned againe. Not far from that towne is a new towne, wherein is a Nunrie of the order of Saint Dioclesian, into which order may none come, except they be Gentlewomen, and well formed and faire to looke vpon, the which pleased Faustus well: but hauing a desire to trauaile farther, and to see more wonders, mounting by towards the East, ouer many lands and prouinces, as into Hungaria, Transilvania, Shede, Ingratz, Sardinia, and so into Constantinople, where the Turkish Emperour kept his Court. This Citie was surnamed by Constantine the founder thereof, being builded of very faire stone. In the same

the great Turke hath three faire Pallaces, the wals are strong, the pinnacles are very huge, and the streetes large: but this liked not Faustus, that one man might haue so many wiues as he would. The Sea runneth hard by the Citie, the wall hath eleuen Gates: Faustus abode there a certaine time to see the manner of the Turkish Emperours seruice at his table, where hee saw his royall seruice to bee such, that hee thought if all the Christian Princes should banquet together, and euery one adorne the feast to the vitermost, they were not able to compare with the Turke for his table, and the rest of his Countrey seruice, wherefore it so spighted Faustus, that hee bowed to bee reuenged of him, for his pompe he thought was moze fit for himselfe: wherefore as the Turke sate and eate, Faustus shewed him a little apish play: for rounde about the priuie Chamber, he sent forth flashing flames of fire, in so ranch, that the whole company forsooke their meate and fled, except onely the great Turke himselfe, him Faustus had charmed in such soyte, that hee could neither rise nor fall, neither could any man pull him by. Which this was the Wall so light, as if the Sunne had shined in the house, then came Faustus in forme of a Pope to the great Turke, saying, all haile Emperour, now art thou honoured that I so worthily appeare vnto thee as thy Mahumet was wont to doe, herevpon he vantsied, and forthwith it so thundered, that the whole Pallace shooke: the Turke greatly meruelled what this should bee that so bered him, and was perswaded by his chiefest counsaillers, that it was Mahumet his Prophet, the which had so appeared vnto them, wherevpon the Turke commaunded them to fall downe on their knees, and to giue him thanks for doing them so great honor, as to shew himselfe vnto them; but the next day Faustus went into the Castell where hee kept his Wiues and Concupiscines, in the which Castell might no man vpon paine of death come, except those that were appointed by the great Turke to doo them seruice, and they were all gelosed, Which when Faustus perceined, he said to his Spirit Mephistophiles, how likest thou this sport, are not these faire Ladies greatly to be pitied, that thus consume their youth at the pleasure of one onely man? Why (quoth the Spirit) maiest not thou instead of the Emperour, embrace his fairest Ladies, doe what thy heart desireth herein, and I will aide thee, and what thou wishest, thou shalt haue it performed: wherefore Faustus (being before this counsaile apt enough to put such matters in practice) caused a great fogge to bee round about the Castell, both within and without, and he himselfe appeared amongst the Ladies in all things as they vse to paint their Mahumet, at which sight, the Ladies fell on their knees, and

worshipped him; then Faustusooke the fairest by the hand, and lew her into a chamber; where after his maner hee fell to dalliance, and thus he continued a whole day and night: and when hee had delighted himselfe sufficiently with her; hee put her away, and made his spirite bring him another, so likewise hee kept with her 24. houres play, causing his spirit to fetch him most vaine fare, and so hee passed away sixe daies, hauing each day his pleasure of a sunnyp Lady, and that of the fairest, all which time, the fog was so thick, and so stinking; that they within the house thought they had been in hell, for the time, and they without wondered thereat, in such sort, that they went to their prayers calling on their God Mahumet, and worshipping of his Image. Wherefore the sixt day Faustus exalted himselfe in the arme, like to a Pope, in the sight of the great Turke and his people, and hee had no sooner departed the Castell, but the fogge vanished away, whence presently the Turke sent for his Wiues and Concubines, demanding of them if they knew the cause why the Castell was beset with a mist so long: they said, that it was the God Mahumet himselfe that caused it, and how he was in the Castell personally full sixe daies, and for more certaintie, he hath lien with sixe of vs these sixe nights one after another. Wherefore the Turke hearing this fell on his knees, and gaue Mahumet thanks, desiring him to forgive him for being offended with his visiting his Castell and wiues those sixe dayes: but the Turke commanded that those whome Mahumet had laine by, should be most carefully looked vnto, perswading himselfe (and so did the whole people that knewe of it) that out of their Mahumet should be raised a mighty generation; but first he demanded of the sixe Ladies if Mahumet had had actuall copulation with them, according as earthly men haue, yea my Lorde quoth one, as if you had been there your selfe, you could not haue minded it, for hee lay with vs stark naked, kissed and colled vs, and so delighted me, & for my part, I would hee came two or thre times a week to serue me in such sort againe. From hence, Faustus went to Alkar, the which before time was called Chairam, or Memphis, in this Citie the Egyptian Souldane holdeth his Court: From hence the riuer Nilas hath his first head and spring, it is the greatest fresh-water riuer that is in the whole world, and alwaies when the Sunne is in Cancer, it ouerfloweth the whole land of Egypt: then hee returned againe toward the North-east, and to the towne of Ofen and Sabatz in Hungaria. This Ofen is the chiefeest Citie in Hungaria, and standeth in a fertile soyle, wherein groweth most excellenc wine, and not farre from the towne there is a well, called Zipzar, the water whereof changeth from

into

into Copper: here are mines of gold and silver, and all manner of mettall, we Germans call this towne Osen, but in the Hungarian speech it is Start. In the towne standeth a very faire Castell, and very well fortified. From hence he went to Austria, and through Slesia into Saxony, unto the townes of Magdeburg and Liptzig, and Lubeck. Magdeburg is a Bishoprick: in this Citie is one of the pitchers wherein Christ changed the water into wine at Cana in Galile. At Liptzig not ing pleased Faustus so well as the great bestell in the Castell made of wood, the which is bounde about with 24. yron hoopes, and euery hoope waigheth 200. pound waight, they must goe vpon a ladder of 30. steps high before they can looke into it: hee saw also the new church-yard, where it is walled, and standeth vpon a faire plaine, the yard is 200. paces long, and round about in the inside of the wall, are goodly places separated one from each other to see sepulchers in, which in the middle of the yard standeth very sumptuous: therein standeth a pulpit of white worke and golde. From hence hee came to Lubeck and Hamburg, where he made no abode, but away againe to Erfort in Düringen, where he visited the Freskold, and from Erfort hee went home to Wittenberg, when he had seene and visited many a strange place, being from home one yeare and a halfe, in which time he wrought more wonders than are here declared.

How Faustus had a sight of Paradise. Chap. 23.

After this, Doctor Faustus set forth againe, visited these countries of Spaine, Portugal, France, England, Scotland, Denmark, Sweden, Poland, Muscouy, India, Cataia, Africa, Persia, and lastly into Barbaria amongst the Blacke mores, and in all his wandring he was desirous to visit the auncient monuments and mighty hills; amongst the rest beholding the high hill called the Treno Riese, was desirous to rest vpon it: from thence hee went into the Isle of Britanny, wherein hee was greatly delighted to see the faire water and warme Bathes, the diuers sorts of mettall, with many pretious stones, and diuers other commoities the which Faustus brought thence with him, hee was also at the Orchades behinde Scotland, where hee saw the tree that bringeth forth fruite, that when it is ripe, openeth and falleth into the water, whereof ingendureth a certaine kinde of fowle or Birde: these Islands are in number 23. but 10. of them are not habitable, the other 13. are inhabited: from hence, he went to the hill of Caucasus, which is the highest in all that Tropick, it lieth nere y borders

of Scythia, whereon Faustus stood and beheld many lands and kingdomes. Faustus being on such an high hill, thought to looke ouer all the world and beyond, for he went to see Paradise, but he durst not commune with his Spirit thereof: and being on the hill of Caucasus, hee sawe the whole lande of India and Scythia, and towards the East as hee looked he sawe a mightie cleare strike of fire comming from heauen vpon the earth, euen as it had been one of the beames of the Sunne, hee sawe in the valley foure mighty waters springing, one had his course towards India, the second towards Egypt, the third & fourth towards Armenia. When he saw these, he would needes knowe of his Spirit what waters they were, and from whence they came. His Spirit gaue him gently an answer, saying; it is Paradise that lieth so farre in the East, the garden that God himselfe hath planted with all manner of pleasure, and the fire streame that thou seest, is the walles or defence of the garden, but that cleare light that thou seest so farre off, is the Angell that hath the custodie thereof, with a fierie sword: and although that thou thinkest thy selfe to bee hard by, thou hast yet farther thither from hence, then thou hast euer been; the water that thou seest beuided in foure partes, is the water that issueth out of the Well in the middle of Paradise. The first is called Ganges or Phison, the second, Gihon or Nilus, the third Tigris, and the fourth Euphrates, also thou seest that hee standeth vnder Libra and Aries right vp towards the Zenith, and vpon this fire wall standeth the Angell Michael with his flaming sword to keep the tree of life the which he hath in charge; but the Spirit said vnto Faustus, neither thou, nor I, nor any after vs, yea all men whosoeuer are denied to visite it, or to come any neerer then we be.

Of a certaine Comet that appeared in Germanie, and how Doctor Faustus was desired by certaine friends of his to knowe the meaning thereof. Chap. 24.

IN Germanie ouer the Towne of S. Eizleben was seene a mightie great Comet, whereat the people wondered; but Doctor Faustus being there, was asked of certaine of his friends his iudgement or opinion in the matter. Wherevpon hee answered, it falleth out often by the course and change of the Sunne and Moone, that the Sunne is vnder the earth, and the Moone aboue; but when the Moone draweth neere the change, then is the Sunne so strong that hee taketh away all the light of the Moone, in such sort that he is as red as blood:

and to the contrary, after they haue been together, the Moone taketh her light againe from him, and so increasing in light to the full, shee will be as red as the Sun was before, and changeth her selfe into diuers and sundry colours, of the which springeth a prodigious monster, or as you call it, a Comet, which is a figure or token appoynted of God as a forewarning of his displeasure: as at one time hee sendeth hunger, plague, sword, or such like: being all tokens of his iudgement: the which Comet commeth through the coniunction of the Sun & Moone begetting a monster, whose father is the Sunne, and whose mother is the Moone, (C and J).

A question put forth to Doctor Faustus, concerning the Starres.

Chap. 15.

There was a learned man of the towne of Halberstat, named N.V. W. invited Doctor Faustus to his table, but falling into communication before supper was ready, they looked out of the window, and seeing many starres in the firmament, this man being a Doctor of Physick and a good Astrologian, sayd: Doctor Faustus, I haue invited you as my guest, hoping that you will take it in good part with me, and withall I request you to impart vnto me some of your experience in the Starres and Planets. And seeing a Starre fall, hee sayd: I pray you Faustus, what is the condition, qualitie, or greatness of the Starres in the firmament? Faustus answered him: My friend and Brother, you see that the Starres that fall from heauen when they come on y^e earth they be very smal to our thinking as cādes, but being fixed in the firmament there are many as great as this Citie, some as great as a Province or Dukedome, other as great as the whole earth, other some farre greater then the earth: for the length & breadth of the heauens is greater than the earth twelue times, and from the height of the heauens there is scarce any earth to be seene, yea the Planets in the heauens are some so great as this land, some so great as the whole Empire of Rome, some as Turkie, yea one so great as the whole world.

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Howe Faustus was asked a question concerning the Spirites that were men. Chap. 26.

That is most true (sayth hee to Faustus) concerning the Starres, and planets: but I pray you in what kinde or maner doe the Spirites vse of here men so little by day, and so greatly by night? Doctor Faustus answered: because the spirits are by GOD forbidden the light, their dwelling is in darknesse, and the clearer the Sunne shyneth, the further the Spirits haue their abiding from it, but in the night when it is darke, they haue their familiaritie and abiding neere vnto vs men. For although in the night we see not the Sunne, yet the brightnes thereof so lightneth the firmament of the firmament as it doth y^e on earth in the day, by which reason we are able to see the Stars and Planets in the night, euen so the rayes of the Sunne pearcing vppwards into the firmament, the Spirits abandon the place, and so come neere vs on earth in the darknes, filling our heads with heauy dreames and fono fantasies, with schyiching and crying in many deformed shayes: as sometimes when men goe forth without light, there falleth to them a feare, that their daye standeth an end, so many start in their sleepe, thinking there is a Spirit by him, gropeth or feelth for him, going round about the house in his sleep, & many such like fantasies: and all this is for because that in the night the Spirits are more familiarly by vs than we are desirous of their company, and so they cary vs, blinding vs and plaguing vs more than we are able to perceiue.

How Doctor Faustus was asked a question concerning the Starres that fall from Heauen, Chap. 27.

Doctor Faustus being demanded the cause why the Starres fall from Heauen, he answered: that is but our opinion; for if one Starre fall, it is the great iudgement of God vpon vs, as a forewarning of some great thing to come: for when we thinke that a Star falleth, it is but as a sparke that issueth from a candle or a flame of fire, for if it were a substantiall thing, we should not so soone loose the sight of them as we doo. And likewise, if so be that we see as it were a streame of fire fall from the firmament, as oft it happeneth, yet are they no Starres, but as it were, a flame of fire vanishing, but the Starres are substantiall, therefore are they firme and not falling: if there

there fall any, it is a signe of some great matter to come; as a scourge
 to a people of countrey, and then such Scarcie falling, the gates of hea-
 uen are opened, and the clout es send forth floods, or other plagues, to
 the dammage of the whole land and people.

How Faustus was asked a question as concerning thunder. Chap. 28.

In the moneth of August, there was ouer Wittenberg a mightie
 great lightning and thunder, and as Doctor Faustus was tesseling me-
 tlicly in the market place with certaine of his friends and companions
 being Philistins, they desired him to tel them the cause of that weather.
 Faustus answered: It hath bene commonly seene heretofore, that before
 a thunder-clap fell a shewe of raine or a gale of winde, for commonly
 after a winde followeth a raine, and after a rapne a thunderclap: such
 things come to passe when the foure windes meete together in the hea-
 uens, the aprie cloudes are by force beate against the fixed chrystall firm-
 amament, but when the aprie cloudes meet with the firmament they
 are congealed, and so strike & rush against the firmament, as great pee-
 ces of yce when they meet on the water; the echo thereof soundeth in
 our eares, and that we call thunder, which inecbe is none other than
 you haue heard.

*The third and last part, of Doctor Faustus his merry conceits, shewing after
 what sort he practised Necromancie in the Courts of great Princes,
 and lastly of his fearfull and pitifull ende.*

How the Emperour Carolus quintus requested of Faustus to see some
 of his cunning, whereunto he agreed. Chap. 29.

The Emperour Carolus the fifth of that name was personally
 with the rest of his Nobles and gentlemen at the towne of Ins-
 bruck where he kept his court, unto the which also Doctor Fau-
 stus resorted, and being there well knowne of diuers Nobles & gentle-
 men, he was inuited into the court to meat, even in the presence of the
 Emperour: whom when the Emperour saw, hee looked earnestly on
 him, thinking him by his looks to be some wonderfull fellow, wherefore
 he asked one of his Nobles whom he should be: who answered that he
 was called Doctor Faustus, Whereupon the Emperour held his peace

vntill he had taken his repast, after which hee called vnto him Faustus,
 into the priuie chamber, whither being come, he sayd vnto him Faustus,
 I haue heard much of thee, that thou art excellent in the black Arte,
 and none like thee in mine Empire, for men say that thou hast a famili-
 ar Spirit with thee, & that thou canst do what thou list: it is therefore
 (saith the Emperour) my request of thee that thou let me see a prooue
 of thine experience, and I vowe vnto thee by the honour of mine Em-
 perour Crowne, none euill shall happen vnto thee for so doing. Perg-
 vpon Doctor Faustus answered his Maiestie, that vpon those conditi-
 ons he was ready in any thing that he could, to doe his highnes com-
 mandement in what seruice he would appoynt him. Well, then heare
 what I say (quoth the Emperour.) Being once solitarie in my house, I
 called to mind mine elvers and auncesters, how it was possible for them
 to attaine vnto so great a degree of authoritie, yea so high, that wee the
 successors of that line are neuer able to come neere. As for example,
 the great and mighty monarch of the worlde Alexander magnus, was
 such a lanterne & spectacle to all his successors, as the Cronicles makes
 mention of so great riches, conquering, and subduing so many kings
 domes, the which I and those that follow me (I feare) shall neuer be
 able to attaine vnto: wherefore, Faustus, my hearty desire is that thou
 wouldest vouchsafe to let me see that Alexander, and his Paramour, the
 which was prayd to be so fayre, and I pray thee shew me them in such
 sort that I may see their personages, shape, gesture & apparel, as they
 lived in their life time, and that here before my face; to the ende that I
 may say I haue my long desire fulfilled, & to prayle thee to be a famous
 man in thine arte and experience. Doctor Faustus answered: My most
 excellent Lord, I am ready to accomplish your request in all things, so
 farre forth as I and my Spirit are able to performe: yet your Ma-
 iestie shall know, that their dead bodies are not able substantially to be
 brought before you, but such Spirits as haue seene Alexander and his
 Paramour a liue, shall appeare vnto you in manner and forme as they
 both liued in their most flourishing time; and herewith I hope to please
 your imperiall Maiestie. When Faustus went a little aside to speake to
 his Spirit, but he returned againe presently, saying: now if it please
 your Maiesty you shall see them, yet vpon this condition that you
 demaund no question of them, nor speake vnto them. which the Em-
 perour agreed vnto. Whereupon Doctor Faustus opened the priuie
 chamber dooze, where presently entered the great and mighty Empe-
 rour Alexander magnus, in all things to looke vpon as if he had been a
 liue,

huc, in proportion a strong thick set man, of a misshapen stature, blacke
hairs, and that both thick and curled head and beard, red cheekes, and
a broad face, with eyes like a Basiliske, hee had on a compleat harness
burnished and grauen exceeding rich to looke vpon; and so passing to-
wards the Emperour Carolus, he made lowe and reuerent curtesie
whereat the Emperour Carolus would haue stood by to receiue and
greete him with the like reuerence, but Faustus tooke holde of him and
would not permit him to doe it. Shortly after Alexander made humble
reuerence and went out againe, and comming to the doore his Para-
mour met him, she comming in, she made the Emperour likewise re-
uerence, she was clothed in blew Veluet, wrought and embroidered
with pearle and golde, she was also excellent fayre like Pylke & blood
mixed, tall and slender, with a face round as an Apple, and thus she
passed certaine times by and downe the house, which the Emperour
marking, sayd to himselfe: now haue I seene two persons, which my
heart hath long wished for to beholde, and sure it cannot otherwise be,
sayd he to himselfe, but that the Spirits haue changed themselves into
these formes, and haue not deceiued me, calling to his minde the woman
that raysed the Prophet Samuel; and for that the Emperour would be
the more satisfied in the matter, he thought, I haue heard say, that be-
hinde her necke she had a great wart or wenne, wherefore he tooke Fau-
stus by the hand without any words, and went to see if it were also to be
seen on her or not, but she perceiuing that he came to her, bowed downe
her neck, where he saw a great wart, and hereupon shee vanished, lea-
uing the Emperour and the rest well contented.

How Doctor Faustus in the sight of the Emperour coniured a payre
of Harts hornes vpon a Knights head that slept out of a cazement.

Chap. 30.

When Doctor Faustus had accomplished the Emperours de-
sire in all things as he was requested, he went forth into a
gallerie, and leaning ouer a raylor to looke into the priuite
garden, he saw many of the Emperours Courtiers walking and tal-
king together, and casting his eyes now this way, now that way, he es-
pyed a Knight leaning out at a window of the great hall; who was
fast asleepe (for in those dayes it was hote) but the person shall be
namelesse that slept, for that he was a Knight, although it was come to

a little disgrace of the Gentleman: it pleased Doctor Faustus, through the helpe of his Spirit Mephistophiles, to steme vpon his head as bee kept, an huge payre of Harts hornes, and as the Knight awaked thinking to pul in his head, bee hit his hornes against the glasse that the panes ther of flew about his eares. Think here how this good Gentleman was vexed, for he could neither get backward nor forward; which when the Emperour heard at the courtiers laugh, and came forth to see what was hapened, the Emperour also wht he beheld the Knight which so sayre a head, laughed heartily thereat, and was therewithall well pleased: at last Faustus, made him quite of his hornes agayne, but the Knight perceiued how they came, &c.

How the aboue mentioned Knight went about to be reuenged of Doctor Faustus. Chap. 31.

DOCTOR Faustus tooke his leaue of the Emperour and the rest of the Courtiers, at whose departure they were sorry, giuing him many rewards and gifts: but being a league and a halfe from the Citie he came into a Wood, where he beheld the Knight that hee had tested with at the Court with other in harnesse, mounted on sayre palfreyes, and running with full charge towards Faustus, but he seeing their intenc, ran towards the bushes, and before he came amongst the bushes he returned againe, running as it were to meet them that chased him, wherupon sodainly al the bushes were turned into horsemen, which also ran to incofiter with the Knight & his company, & comming to the, they closed the Knight and the rest, & told them that they must pay their ranfome before they departed. Whereupon the Knight seeing himselfe in such distresse, besought Faustus to be good to them, which he denied not, but let them lose, yet he so charmed them, that euery one, Knight & other for the space of a whole moneth did weare a payre of Goates hornes on their browes, and euery Palfrey a payre of Ore hornes on their head: and this was their penance appoynted by Faustus, &c.

How three young Dukes being together at Wittenberg to behold the Vniuersitie, requested Faustus to help them at a wish to the towne of Menchen in Bauaria, there to see the Duke of Bauaria his sonnes wedding. Chap. 32.

THREE worthy young Dukes, the which are not here to be named, but being students altogether at the Vniuersitie of Wittenberg, met

met on a time altogether, where they fell to reasoning concerning the pompe and brawery that would be at the Cōtlee of Menchen in Bauaria, at the wedding of the Dukes Sonne, wishing themselves there but one halfe houre, to see the manner of their iollie; to whom one replied, saying to the other two Gentlemen, if it please you to giue mee the hearing, I wil giue you good counsell that we may see the wedding, and be here againe to night, and this is my meaning; let vs send to Doctor Faustus, make him a present of some rare thing and so open our mindes vnto him, desiring him to assist vs in our enterprize, and assure ye he will not denie to fulfill our request. Whereupon they all concluded, sent for Faustus, tolde him their minde, and gaue him a gift, and inuited him to a sumptuous banquet, wherewith Faustus was well contented, and promised to further their iourney to the bettermost. And when the time was come that the Duke his Sonne should be married, Doctor Faustus called vnto him the three young Gentlemen into his house, commanding them that they should put on their best apparell, and adorne themselves as richly as they could, he tooke off his owne great large cloke, went into a garde that was adioyning vnto his house, and set the three young Dukes on his cloke, and he himselfe sate in the midst, but hee gaue them in charge that in any wise they should not once open their mouthes to speak, or make answer to any man so soone as they were out, no not so much as if the Duke of Bauaria or his Son should speake to them, or offer them courtesie, they should giue no word or answer agayne, to the which they all agreed. These conditions being made, Doctor Faustus began to coniure, and on a sodayne arose a mightie winde, heauing vp the cloke, and so carried them away in the ayre, & in due time they came vnto Menchen to the Dukes Court, where being entred into the outmost court, the Marshall had espied them, who presently went to the Duke, shewing his Grace that all the Lords and gentlemen were already set at the table, notwithstanding there were newly come three goodly Gentlemen with one seruant, the which stood without in the court, wherefore the good old Duke came out vnto them, welcomming them, requiring what they were, & whence: but they made no answer at all, whereat the Duke wondered, thinking they were all foure dumbe; notwithstanding for his honor sake hee tooke them into his court, and feasted them. Faustus notwithstanding spake to the, if any thing happen otherwise then wel. when I say, sic vp, the sal you al on the cloke, & good inough: wel, the water being brought, & that they must wash, one of the three had so much manners as to desire

his friend to wash first, which when Faustus heard, he said, sicke, and all at once they got on the cloke, but he that spake fell off againe, the other two with Doctor Faustus, were againe presently at Wittenberg, but he that remayned, was taken and layde in Prison: wherefore the other two Gentlemen were very sorrowfull for their friend, but Faustus comforted them, promising that on the morrow he should also be at Wittenberg. Now all this while was this Duke taken in a great feare, and stricken into an exceeding dump, wondering with himselfe that his hap was so hard to be left behinde, and not the rest, and now being locked & watched with so many keepers, there was also certaine of the guests that fell to reasoning with him to know what hee was, and also what the other were that were vanished away, but the poore prisoner thought with himselfe, if I open what they are, then it will be euill also with me: wherefore all this while he gaue no man any answer, so that he was there a whole day, and gaue no man a word. Wherefore the olde Duke gaue in charge, that the next morning they should racke him vntill he had confessed: which when the young Duke heard, hee began to sorrow and to say with himselfe, it may be that to morrowe, if Doctor Faustus come not to ayde me, then shall I be racked and grievously tormented, in so much that I shall bee contrayned by force to tell more than willingly I would doe: but he comforted himselfe with hope that his friends would intreat Doctor Faustus about his deliuerance. as also it came to passe, for before it was day, Doctor Faustus was by him, and he coniured them that watched him into such a heauy sleepe, that he with his charmes made open all the lockes in the prison, and there withall brought the young Duke againe in safety to the rest of his fellowes and friends, where they presented Faustus with a sumptuous gife, and so they departed the one from the other, &c.

How Doctor Faustus borrowed monie of a Jew, and layd his own legges to pawne for it. Chap. 33.

IT is a common prouerb in Germanie, that although a Coniurer haue all things at commaundement, the day will come that hee shall not be worth a pennie: so is it like to fall out with Doctor Faustus, in promising the Diuel so largely: and as the Diuel is the author of lies, even so hee led Faustus his minde, in practising of things to become the people and blinding them, wherein hee tooke his whole delight, thereby to bring himselfe to riches, yet notwithstanding in the ende he was

was neuer the richer. And although that during foure and twentie yeares of his time that the diuel set him, hee wanted nothing; yet was he best pleased when hee might receiue any bodie: for out of the mightiest Potentates Courtes in all those Countreies, hee would send his Spirit to steale away their best cheare. And on a time being in his merriment where hee was banqueting with other Students in an Inn, whereunto resorted many Jewes, which when Doctor Faustus perceiued, hee was minded to play some merrie iest to deceiue a Jew, desiring one of them to lend him some money for a time, the Jewe was content, and lent Faustus threescore dollars for a moneth, which time being expired, the Jewe came for his money and interest, but Doctor Faustus was neuer minded to pay the Jewe againe: at length the Jewe coming home to his house, and calling importunately for his money, Doctor Faustus made him this answer: Jewe, I haue no money, nor know I how to pay thee, but notwithstanding, to the ende that thou maiest bee contented, I will cut off a lim of my bodie, bee it arme or leg, and the same shalt thou haue in pawne for thy money, yet with this condition, that when I shall pay thee thy money againe, then thou also giue mee my limme. The Jewe that was neuer friend to a Christian, thought with himself, this is a fellow right for my purpose, that will lay his limmes to pawne for money, hee was therewith very well content; wherefore Doctor Faustus tooke a sawe, and therewith seemed to cut off his foote (being notwithstanding nothing so) well, he gaue it to the Jewe, yet vpon this condition, that when he got money to pay, the Jewe should deliuer him his leg, to the ende hee might set it on againe. The Jewe was with this matter very well pleased, tooke his leg and departed: and hauing farre home, he was somewhat wearie, and by the way hee thus bethought him, what helpeth mee a knaues leg, if I should carrie it home, it would stinke, and so infect my house, besides it is too hard a peece of worke to set it on againe, wherefore what an asse was Faustus to lay so deare a pawne for so small a summe of money; and for my part, quoth the Jew to himselfe, this will neuer profit me any thing, and with these words he cast the leg away from him into a ditch. All this Doctor Faustus knewe right wel, therefore within three daies after he sent for the Jewe to make him payment of his 60. Dollars, the Jewe came, and Doctor Faustus remanded his pawne, there was his money readie for him: the Jewe answered, the pawne was not profittable or necessarie for any thing and he had cast it away; but Faustus threatinglie replied, I will haue my leg

leg againe, or else one of thine for it. The Jewe fell to intreating, promising him to giue him what money he would aske, if hee would not deale straightly with him, wherefore the Jewe was constrained to giue him 60. Dollers more to be rid of him, and yet Faustus hat his leg on, for he had but blinded the Jewe.

How Doctor Faustus decciued an Horse-courser.

Chap. 34.

IN like manner hee serued an Horse-courser at a place called Pheising, for Doctor Faustus through his cunning had gotten an excellent fayre Horse, whereupon hee rid to the fayre, where hee had many Chap-men that offered him monev: lastly, he sold him for 40. Dollers, willing him that bought him, that in any wise he should not ride him ouer any water, but the Horsecourser maruelled with himself that Faustus had him ride him ouer no water, (but quoth he) I will proue, and forthwith hee rid him into the riuer, presently the horse banished from vnder him, and he sat on a bundell of strawe, in so much that the man was almost drowned. The horsecourser knewe well where hee lay that had solde him his horse, wherefore he went angerly to his Inne, where hee found Doctor Faustus fast a sleepe, and snoring on a bed, but the horsecourser could no longer forbear him, tooke him by the leg and began to pull him off the bed; but he pulled him so, that he pulled his leg from his body, in so much that the Horse-courser fel down backwardes in the place, then began Doctor Faustus to crie with an open throte, he hath murdered me. Hereat the Horse-courser was afraide, and gaue the flight, thinking none other with himselfe, but that hee had pulled his leg from his bodie; by this means Doctor Faustus kept his money.

How Doctor Faustus ate a lode of Hay.

Chap. 35.

Doctor Faustus being in a Towne of Germanie called Zwilckaw, where hee was accompanied with many Doctors and Masters, and going forth to walke after supper, they met with a Clowne that bore a loade of Hay. Good even good fellowe said Faustus to the Clowne, what shall I giue thee to let mee eate my belly full of Hay? the Clowne thought with himselfe, what a

man man is this to eate Hay, thought he with himselfe, thou wilt not eate much: they agreed for three farthings he should eate as much as he could: wherefore Doctor Faustus began to eat, and that so rauenously, that all the rest of his company fell a laughing, blinding so the poore clowne, that he was sorry at his heart, for he seemed to haue eaten more than the halfe of his Hay, wherefore the clowne began to speake him faire, for feare he should haue eaten the other halfe also. Faustus made as though he had had pittie on the Clowne, and went his way. When the Clowne came in place where he would be, he had his Hay againe as he had before, a full load.

How Doctor Faustus serued the twelue Students.

Chap. 36.

AT Wittenberg before Faustus his house, there was a quarrell betweene seuen Students, and fīue that came to part the rest, one part being stronger than the other. Wherefore Faustus seeing them to bee ouermatched, coniuered them all blinde, in so much that the one could not see the other, and yet hee so dealt with them, that they fought and smote at one another still, whereat all the beholders fell a laughing: and thus they continued blinde, beating one another, untill the people parted them, and leade each one to his owne home: where being entred into their houses, they receiued their sight perfectly againe.

How Faustus serued the drunken Clownes.

Chap. 37.

DOCTOR Faustus went into an Inne, wherein were many tables full of Clownes, the which were tippling kan after kan of excellent wine, and to bee short, they were all drunken, and as they sate, they so sung and hallowed, that one could not heare a man speake for them; this angered Doctor Faustus; wherefore hee said to those that had called him in, marke my matters, I will shew you a merrie test, the Clownes continuing still hallowing and singing, he so coniuered them, that their mouthes stode as wide open as it was possible for them to hold them, and neuer a one of them was able to close his mouth againe: by and by the noyse was gone, the Clownes notwithstanding looked earnestly one vpon another, and wist not what

was happened; wherefore one by one they went out, and so soone as they came without, they were as well as euer they were: but none of them desired to goe in any more.

How Doctor Faustus solde five Swine for sixe Dollers a peece.
Chap. 38.

DOCTOR Faustus began another iest, hee made him readie five fat Swine, the which hee solde to one for sixe Dollers a peece, vpon this condition, that the Swine-buiuer should not dꝛiue them into the water. Doctor Faustus went home againe, and as the Swine had filled themselves in the mudde, the Swine-buiuer dꝛoue them into a water, where presently they were changed into so many bundels of straw swimming vpright in the water: the buier looked wisly about him, and was sorrie in his heart, but he knewe not where to finde Faustus, so he was content to let all goe, and to lose both money and Dogs.

How Doctor Faustus played a merrie iest with the Duke of Anholt in his Court. Chap. 39.

DOCTOR Faustus on a time came to the Duke of Anholt, the which welcomed him very courteously, this was in the moneth of Ianuary, where sitting at the table, he perceiued the Dutchesse to be with childe, and for bearing himselfe vntill the meate was taken from the table, and that they brought in the banquetting dishes, said Doctor Faustus to the Dutchesse, Gracious Ladie, I haue alway heard, that the great belled women doe alwayes long for some vainties, I beseech therefore your Grace hide not your minde from me, but tell me what you desire to eate, he answered him, Doctor Faustus now truly I will not hide from you what my heart dooth most desire, namely, that if it were now Harvest, I would eate my bellic full of ripe Grapes, and other vaine fruite. Doctor Faustus answered herespon, Gracious Lady, this is a small thing for mee to doe, for I can doe more than this, wherefore he tooke a plate, and made open one of the casements of the windowe, holbing it forth, where incontinent hee had his dish full of all maner of frutes, as red and white Grapes, Peares, and Apples, the which came from out of strange Countries, all these he presented the Dutchesse, saying: Madame, I pray

may you vouchsafe to taste of this daintie fruite, the which came from a farre Countrey, for there the Sommer is not yet ended. The Dutchesse thanked Faustus highly, and she fell to her fruite with full appetite. The Duke of Anholt notwithstanding could not with-holde to aske Faustus with what reason there were such young fruite to be had at that time of the yeare? Doctor Faustus tolde him, may it please your Grace to vnderstand, that the yere is deuided into two circles ouer the whole world, that when with vs it is Winter, in the contrary circle it is notwithstanding Sommer, for in India and Saba there falleth out set- teth the Sunne, so that it is so warme, that they haue twise a yeare fruite: and gracious Lorde, I haue a swift Spirit, the which can in the twinkling of an eye fulfill my desire in any thing. wherefore I sent him into those Countreies, who hath brought this fruite as you see: whereat the Duke was in great admiration.

How Doctor Faustus through his Charmes made a great Castle in presence of the Duke of Anholt. Chap. 40.

DOCTOR Faustus desired the Duke of Anholt to walke a little forth of the Court with him, wherefore they went both together into the field, where Doctor Faustus through his skill had placed a mightie Castel: which when the Duke sawe, hee wondered thereat, so did the Dutchesse, and all the beholders, that on that hill, which was called the Rohumbuel, should on the sodaine bee so fayre a Castle. At last Doctor Faustus desired the Duke and the Dutchesse to walke with him into the Castle, which they denied not. This Castle was so wonderfull strong, hauing about it a great and deepe trench of water, the which was full of Fish, and all maner of water-foule, as Swannes, Duckes, Geese, Bitters, and such like. About the wall was five stone doores and two other doores: also within was a great open court, wherein were inchaunted all maner of wilde beasts, especially such as werenot to bee found in Germanie, as Apes, Beates, Buffes, Antelopes, and such like strange beasts. Furthermoze, there were other maner of beasts, as Hart, Hind, and wilde Swine, Roe, and all maner of land foule that any man could thinke on, the which flew from one tree to another. After all this, he set his guesstes to the table, being the Duke and the Dutchesse with their traine, for hee had provided them a most sumptuous feast, both of meate and all maner of drincks, for he set nine messe of meate vpon the boord at once, and at this

must his Wagner doe, place all things on the boord, the which was brought unto him by the Spirit inuincible of all things that their heart could desire, as with saule, and Venison, with all manner of dainties fitt; that could bee thought on, of Wine also great plentie, and of diuers sorts, as French wine, Cullin wine, Crabatscher wine, Rhenish wine, Spanish wine, Hungarian wine, Wartzburg wine, Malmette, and Sacke: in the whole, there were an hundred kannes standing rounde about the house. This sumptuous banquet the Duke tooke thankfullie, and afterwards hee departed homewards, and to their thinking they had neither eaten nor drunke, so were they blinded the while that they were in the Castle: but as they were in their Pallace they looked towards the Castle, and behold it was all in a flame of fire, and all those that beheld it wondered to heare so great a noyse, as if it were great Ordinance should haue been shot off; and thus the Castle burned and consumed away cleane. Which done, Doctor Faustus returned to the Duke, who gaue him great thanks for shewing them of so great courtesie, giuing him an hundred Dollers, and libertie to depart or vse his owne discretion therein.

How Doctor Faustus with his companie visited the Bishop of Saltzburg his Wine-seller. Chap. 41.

Doctor Faustus hauing taken his leaue of the Duke, he went to Wittenberg, nere about Shrouetide, and being in companie with certaine Students, Doctor Faustus was himselfe the God Bacchus, who hauing well feasted the Students befoze with vaintie fare, after the manner of Germanie, where it is counted no feast except all the bidden guests be drunke, which Doctor Faustus intending, said: Gentlemen and my guests, will it please you to take a cuppe of wine with me in a place or seller whereunto I will bring you, and they all said willinglie wee will: which when Doctor Faustus heard, hee tooke them forth, set either of them vpon an hollie wand, and so were conuied into the Bishop of Saltzburg his Seller; for there about grewe excellent pleasant Wine: there fell Faustus and his companie to drinking and swilling, not of the worst but of the best, and as they were merrie in the Seller, came downe to drinke the Bishops butler: which when hee perceived so many persons there hee cried with a loud voyce, theeeues theeeues. This spied Doctor Faustus mouersfullie, wherefoze hee made euery one

one of his company to sit on their holly wand and so banished away, and in parting Doctor Faustus tooke the Butler by the haire of the head and carried him away with them, vntill they came vnto a mightie high lopped tree, and on the top of that huge tree he set the Butler, where he remained in a most fearefull perplexitie, and Doctor Faustus departed to his house, where they tooke their valetie one of another, drincking the Wine the which they had stolne in great bottels of glasse out of the Bishps seller. The Butler that had held himselfe by the hand vpon the lopped tree all the night, was almost frozen with cold, espying the day, and seeing the tree of so huge great highnesse, thought with himselfe it is impossible to come off this tree without perill of death: at length he had espied certaine Clownes which were passing by, he cried for the loue of God helpe me downe: the Clownes seeing him so high, wondered what mad man would climbe to so huge a tree, wherefore as a thing most miraculous, they caried ladders vnto the Bishop of Saltzburg, then was there great running on euery side to see a man in a huge tree, and many deuises they practised to get him downe with ropes, and being demaunded by the Bishop how hee came there, he said, that he was brought thither by the haire of the head of certaine theeves that were robbing of the Wine-seller, but what they were he knew not, for (said he) they had faces like men, but the wrought like diuells.

How Doctor Faustus kept his Shrouetide.

Chap. 42.

There were seuen Students, and Masters that studied Diuinitie, Iuris prudentia, & Medicina, all these hauing consented were agreed to visite Doctor Faustus, and so to celebrate Shrouetide with him: who being come to his house hee gaue them their welcome, for they were his deare friends, desiring them to sit downe, where hee serued them with a very good supper of Wennes, fish, and other roast, yet were they but slightly cheared: wherefore Doctor Faustus comforted his guests, exchausing himselfe that they shal vpon him so suddenly, for hee had not leisure to prouide for them so well as they were worthy, but my good friends (quoth he) according to the vse of our Countrie we must drinke all this night, and so a draught of the best wine to bedward is commendable. For you know that in great Princelies Courts they vse as this night great feasting, the like will I

doe for you: for I haue three great flagons of wine, the first is full of Hungarian wine, containing right gallons, the second of Italian wine, containing seauen gallons, the third containing fixe gallons of Spanish wine, all the which we will tippie out befoze it bee day, besides, wee haue fifteene dishes of meate, the which my Spiritie Mephostophiles hath set so sacre that it was cold befoze hee brought it, and they are all full of the daintiest things that ones heart can deuise, but (saith Faustus) I must make them hot againe: and you may beleue mee Gentlemen, that this is no blinding of you, whereas you thinke that it is no naturall food, verely it is as good and as pleasant as euer you eate. And hauing ended his tale, he commanded his boy to lay the cloth, which done, he serued them with fifteene messe of meate, hauing three dishes to a messe, the which were of all maner of Venison, and other daintie wild foule, and for wine there was no lacke, as Italian wine, Hungarian wine, and Spanish wine: and when they were all made drunke, and that they had almost eaten all their good cheare, they began to sing and to daunce vntill it was day, and then they departed each one to his owne habitation: at whose parting, Doctor Faustus desired them to bee his guests againe the next day following.

How Doctor Faustus feasted his guests on the Ashwednesday.

Chap. 43.

VPon Ashwednesday came vnto Doctor Faustus his bidven guests the Students, whom hee feasted very royallie, in so much that they were all full and lustie, singing and dauncing as the night befoze: and when the high glasses and goblets were caroused one to another, Doctor Faustus began to play them some pretie iesters, in so much that round about the hall was heard most pleasant musick, and that in sundrie places, in this corner a Lute, in another a Cornet, in another a Citterne, Citterne, Clarigolds, Harpe, Voyne pipe: in fine, all maner of musicke was heard there at that instant, wher, at all the glasses and goblets; cuppes and pots, dishes, and all that food on the boord began to daunce: then Doctor Faustus tooke ten stone pots, and set them downe on the floore, where presently they began to daunce and to smite one against the other that the winers flowe round about the whole house, wher, at the whole companie fell a laughing. When he began another fest, hee set an Instrument on the table, and caused a monstrous greafe Ape to come in amongst them, which Ape began to daunce

penitence and to shew thewinge them many merry conceits. In this and such like pastime they passed away the whole day, where night being come, Doctor Faustus had them all to supper, which they lightly agreed unto, for Students in these cases are easily intreated: wherefore he promised to feast them with a banquet of foule, and afterwards they would all goe about with a Maske, then Doctor Faustus put forth a long pole out of the window, whereupon presently there came innumerable gibbets and wild foules, and so many as came had not any power to flie away againe, but he tooke them and slung them to the students: who lightly pulled off the necks of them, and being roasted they made their supper, which being ended they made themselves readie to the Maske. Doctor Faustus commanded every one to put on a cleane shirt over his other clothes, which being done, they began to looke one upon another, it seemed to each one of them they had no heads; and so they went forth unto certaine of their neighbours, at which sight the people were wonderfully afraine. And as the vse of Germanie is, that wheresoever a Maske entereth, the good man of the house must feast them: so when these maskers were set to their banquet, they seemed againe in their former shape with heads, in so much that they were all knowne what they were: and having sat and well eate and drunke, Doctor Faustus made that every one had an Asses head on, with great and long eares, so they fell to dancing and to daine away the time, untill it was midnight, and then every man departed home, and as soone as they were out of the house each one was in his naturall shape againe, and so they ended and went to sleepe.

How Doctor Faustus the day following was feasted of the Students, and of his merrie iestes with them while hee was in their companie.

Chap. 44.

The last Bacchanalia was held on Thursday, where ensued a great Snow, and Doctor Faustus was invited unto the students that were with him the day before, where they had prepared an excellent banquet for him: which banquet being ended, Doctor Faustus began to play his olde pranks, and forthwith were in the place thirteene. Ayres, that tooke hands and danced round in a ring together, then they fell to tumble and to baunting one ouer another, that it was most pleasant to behold, then they leaped out of the window and vanished away: then they set before Doctor Faustus a roasted Calves head: which one of

the Students cut a peece off, and laid it on Doctor Faustus his trencher; which peece being no sooner layd downe, but the Calues head began to crie maynly out like a man, murder, murder, out alas what doest thou to me? Whereat they were all amazed, but after a while considering of Faustus his iesting tricks they began to laugh, and then they pulled in sunder the Calues head and eat it. bp. Whereupon Doctor Faustus asked leaue to depart, but they would in no wise agree to let him goe, except that he would promise to come againe: presently then Faustus, through his cunning, made a sleadge, the which was drawne about the house with foure fiery dragons: this was feareful for the Students to beholde, for they saw Faustus ride by and downe as though he should haue fiered and slayne al them in the house. This sport continued untill midnight with such a noyse that they could not heare one another, and the heads of the Students were so light, that they thought themselves to be in the ayre all that time.

How Doctor Faustus shewed the fayre Helena vnto the Students vpon the Sunday following. Chap. 45.

The Sunday following came these Students home to Doctor Faustus his owne house, and brought their meate and drinke with them: these men were right welcome guests vnto Faustus, wherefore they all fell to drincking of wine smoothly: and being merry, they began some of them to talke of the beauty of women, and euery one gaue soorth his verdit what he had seene and what hee had heard. So one among the rest said, I neuer was so desirous of any thing in this world, as to haue a sight (if it were possible) of fayre Helena of Greece, for whom the worthy towne of Troie was destroyed and razed downe to the ground, therefore sayth hee, that in all mens iudgement shee was moze than commonly fayre, because that when she was stolne away from her husband, there was for her recouery so great blood-sheeb.

Doctor Faustus answered: For that you are all my friends and are so desirous to see that famous pearle of Greece, fayre Helena, the wife of King Menelaus, and daughter of Tindalus and Leda, sister to Castor and Pollux, who was the fayrest Lady in all Greece: I will therefore bring her into your presence personally, and in the same forme of attyre as she vsed to goe when she was in her chiefeest flowres and pleasauntest prime of youth. The like haue I done for the Emperour Carolus Quintus, at his desire I shewed him Alexander the great, and his Pa-
ramours:

ramour: but (sayd Doctor Faustus) I charge you all that vpon your perills you speake not a word, nor rise vp from the Table so long as she is in your presence. And so he went out of the Hall, returning presently agayne, after whome immediately followed the fayre and beautiful Helena, whose beauty was such that the students were all amazed to see her, esteeming her rather to bee a heavenly than an earthly creature. This Lady appeared before the in a most sumptuous gowne of purple Veluet, richly imbroidered, her hayre hangen downe loose as fayre as the beaten Gold, & of such length that it reached downe to her hammes, with amorous cole-black eyes, a sweete and pleasant round face, her lips red as a Cherry, her cheekes of roseall colour, her mouth small, her neck as white as the Swanne, tall and slender of personage, and in summe, there was not one imperfect part in her: shee looked round about her with a rouling Haukes eye, a smiling & wanton countenance, which neere hand inflamed the hearts of the students, but that they perswaded themselves she was a Spirit, wherefoe such phantasies passed away lightly with them: and thus fayre Helena & Doctor Faustus went out agayne one with another. But the Students at Doctor Faustus his entering againe into the hall, requested of him to let them see her againe the next day, for that they would bring with them a painter, and so take her counterfesse: which hee granted, affirming that hee could not alwayes rase vp her Spirit; but onely at certaine times: yet (sayd he) I will glue you her counterfesse, which shall bee alwayes as good to you as if your selves should see the drawing thereof, which they resolved according to his promise, but soone lost it againe. The students departed from Faustus home euery one to his house, but they were not able to sleepe the whole night for thinking on the beauty of fayre Helena. Wherefoe a man may see that the Diuel blindeth and enflameth the heart with lust oftentimes, that men fall in loue with Harlots, nay euen with Furies, which afterward cannot lightly be remoued.

How Doctor Faustus coniuered away the foure wheeles from a clowne's waggon. Chap. 46.

Doctor Faustus was sent for to the Marshall of Brunswicke, who was greatly troubled with the falling sickness. Now Faustus had this vse, neuer to ride but walke footth on foote, for hee could ease

ease himselfe when bin ill; and as hee came neere unto the towne of
Brunswicke, there ouer-tooke him a Clowne with foure horses and an
empty waggon, to whom Doctor Faustus, smilingly to trie him, sayde:
I pray thee good fellow let me ride a little to ease my weary legges;
which the huzzardly asse denied, saying: that his horses were also wea-
rie, and he would not let him get by. Doctor Faustus did this but to
prooue the huzzard, if there were any curtesie to be found in him if
neede were.

But such churlishnes as is commonly found among clowns, was by Doc-
tor Faustus well requited, euen with the like payment: for he sayd vnto
him, Thou bolsh Clown, boyde of all humilitie, seeing thou art of so
rurish a disposition, I will pay thee as thou hast deserued, for the
foure wheelles of thy Waggon thou shalt haue taken from thee; let mee
see then how canst thou shift: hereupon his wheelles were gone; his hors-
es also fell downe to the ground, as though they had been dead: whereat
the clowne was sore afright, measuring it as a punishment of God
for his sinnes and churlishnes: wherefore all troubled, and wayling, he
humbly besought Doctor Faustus to be good vnto him, confessing hee
was worthy of it, notwithstanding if it pleased him to forgive him; he
would hereafter doe better. Which humilitie made Faustus his heart
to relent, answering him on this manner, well, yee saue more, but when
a poore weary man desireth thee, see that thou let him ride, but yet thou
shalt not goe altogether cleare, for although thou haue agayne thy foure
wheelles, yet shalt thou fetch them at the foure Gates of the Citie, so be
thow dust on the horses, and requite them agayne; and the Clowne for
his churlishnes was faine to fetch his wheelles, spending his time with
weatinesse, where as before he might haue done a good breache, and gone
about his busines quietly.

How foure Iuglers cut one anothers head off, and set them on agayney
and how Doctor Faustus deceiued them. Chap. 47.

Doctor Faustus came in the Lent vnto Frankfurt Maye, where
his Spirit Mephophilus gaue him to understand that in an
Inne were foure Iuglers that cut one anothers head off, and
after their cutting off, sent them to the Barber, as be was wont, which
many people saw. This angered Faustus, for he meant to haue himselfe
the only Cooke in the place, but hee went to the place where they
were,

were, to behold them. And as these Jugglers were together, ready one to cut off the others head, there stood also the Barber ready to trim them, and by them upon the table stood likewise a glasse full of distilled water, and he that was the chiefeest among them stood by it. Thus they began, they smote off the head of the first, and presently there was a Lilly in the glasse of distilled water, where Faustus perceiued this Lilly as it were springing, & the chiefe Juggler named it the tree of life, thus dealt he with the first, making the Barber wash and combe his head, & then he set it on againe, presently the Lilly vanished away out of the water, hereat the man had his head whole and sound againe; the like did they with the other two: and as the turne & lot came to the chiefe Juggler that he also should be beheaded, & that his Lilly was most pleasant, fayre, and flourishing greene, they smote his head off, & when it came to be barbed, it troubled Faustus his conscience; in so much that he could not abide to see another poe any thing, for he thought himselfe to bee the principal coniuiter in the world, wherfore Doctor Faustus went to heale where as the other Jugglers kept that Lilly, & so he took a smal kniffe & cut off the stalk of the Lilly, saying to himself, none of the should blinde Faustus: yet no man saw Faustus to cut the Lilly, but when the rest of the Jugglers thought to haue set on their masters head, they could not, wherfore they looked on the Lilly, and found it a bleeding: by this meanes the Juggler was beguiled, and so died in his wickednes; yet nos one thought that Doctor Faustus had done it.

How an old man the neighbour of Faustus, sought to perswade him to amend his euill life, and to fall ynto repentance. Chap. 48.

A Good Christian an honest and vertuous olde man, a louet of the holy scriptures, who was neighbour vnto Doctor Faustus: when he perceiued that many students had their recourse in and out vnto Doctor Faustus, he suspected his euill life, wherfore like a friend he invited Doctor Faustus to supper vnto his house, vnto the which hee agreed; and hauing ended their banquet, the olde man began with these words. My louing friend and neighbour Doctor Faustus, I haue to desire of you a friendly and Christian request, beseeching you that you will haue chafe not to be angry with me, but friendly resolute mee in my doubt, and take my peere inuittling in good part. To whome Doctor Faustus answered: My louing neighbour, I pray you say your minde. Then began the old Patron to say: My good neighbour, you know in the

beginning how that you haue refused God; & all the host heauen, & giuen your soule to the Diuel, wherewith you haue incurred Gods high displeasure, and are become from a Christian farre worse than a heathen person: oh consider what you haue done, it is not onely the pleasure of the body, but the safety of the soule that you must haue respect vnto: of which if you be carelesse, then are you cast away, and shall remaine in the anger of almighty God. But yet is it time enough Doctor Faustus, if you repent and call vnto the Lord for mercy, as wee haue example in the Acts of the Apostles, the eight Chap. of Simon in Samaria, who was led out of the way, affirming that he was Simon homo sanctus. This man was notwithstanding in the end conuerred, after that he had heard the Sermon of Philip, for he was baptized, and saue his finnes, and repented. Likewise I beseech you good brother Doctor Faustus, let my rude Sermon be vnto you a conuersion; and forger the filthy life that you haue led, repent, aske mercy, & liue: for Christ saith; Come vnto me all ye that are weary & heavy laden, & I wil refresh you. And in Ezechiel: I desire not the death of a sinner, but rather that hee conuert and liue. Let my words good brother Faustus, pearce into your adamant heart, and desire God for his Sonne Christ his sake, to forgive you. Wherefore haue you so long liued in your Diuellish practices, knowing that in the olde and newe Testament you are forbidden, and that men should not suffer any such to liue, neither haue any conversation with them, for it is an abomination vnto the Lord; and that such persons haue no part in the Kingdome of God. All this while Doctor Faustus heard him verp attentiuely, and replied, Father, your persuasions like me wonderful well, and I thanke you with all my heart for your good will and counsell, promising you so farre as I may to follow your discipline: whereupon he tooke his leaue. And being come home, he layd him verp penitue on his bed, bethinking himselfe of the wordes of the good olde man, and in a maner began to repent that he had giuen his Soule to the Diuell, intending to denie all that hee had promised vnto Lucifer. Continuing in these cogitations, sodainly his Spirit appeared vnto him clapping him vpon the head, and saying it as though he would haue pulled the head from the shoulders, saying vnto him. Thou knowest Faustus, that thou hast giuen thy selfe body and soule vnto my Lord Lucifer, and hast bowed thy selfe an enemy vnto God and vnto all men; and now thou beginnest to harken to an olde voicing foole which perswadeth thee as if were vnto God, when in deed it is too late, for that thou art the diucl, and hee hath good power presently to seech thee:

thee: wherefore he hath sent me unto thee, to tell thee, that seeing thou hast sorrowed for that thou hast done, begin againe and write another writing with thine owne blood, if not, then will I teare thee all to peeces. Hereat Doctor Faustus was sore astrayde; and sayd: My Mephophilus, I will write agayne what thou wilt: wherefore hee sate him downe, and with his owne blood hee wrote as followeth: which writing was afterwarde sent to a deare friend of the sayd Doctor Faustus being his kinsman.

How Doctor Faustus wrote the second time with his owne blood and gaue it to the Diuell. Chap. 49.

I Doctor Iohn Faustus, acknowledge by this my deede and handwriting, that such my first writing, which is seuentene yeares, that I haue right willingly held, and haue been an vtter enemy vnto God and all men, the which I once againe confirme, and giue fully & wholly my selfe vnto the Diuel both body and soule, euen vnto the great Lucifer: and that at the ende of seuen yeares ensuing after the date of this letter, he shall haue to doe with me according as it pleaseth him, either to lengthen or shorten my life as liketh him: and herebypon I renounce all perswaders that seeke to withdraue mee from my purpose by the word of God, either ghostly or bodily. And further, I will neuer giue eare vnto any man, be he spirituall or temporall, that moueth any matter for the saluation of my soule. Of all this writing, and that therein contained, be witness, my own blood, the which with mine own hands I haue begun, and ended.

Dated at Wittenberg the 25. of Iuly.

And presently vpon the making of this Letter, he became so great an enemy vnto the poore olde man, that he sought his life by all meanes possible; but this godly man was strong in the holy Ghost, that he could not be vanquished by any meanes: for about two dayes after that hee had exhorted Faustus, as the poore man lay in his bed, sodainly there was a mightie rumbling in the Chamber, the which hee was neuer wont to heare, & he heard as it had been the groning of a Sow, which lasted long; whereupon the good olde man began to test, and mock, and saide: oh what Barbarian crie is this, oh sayre Bird, what foule musick is this of a faire Angell, that could not carrie two dayes in his place & beginne

beginnest thou how to turne into a poore mans house, where thou hadst no power, and were not able to keepe thine olde two gates: With these and such like wordes the Spirit departed: And when hee came home Faustus asked him how hee had sped with the olde man: to whome the Spirit answered, the olde man was harnessed, and that hee could not once lay holde vpon him: but he would not tell howe the olde man had mocked him, for the diuels can neuer abide to heare of their fall. Thus doth God defend the hearts of all honest Christians, that betake themselves vnder his tuition.

How Doctor Faustus made a marriage betweene two louers. Cap. 50

IN the Citie of Wittenberg was a student, a gallant Gentleman, named N.N. This Gentleman was farre in loue with a Gentlewoman, faire and proper of personage. This Gentlewoman had a knight that was a suiter vnto her, and many other Gentlemen, the which desired her in marriage, but none could obtaine her: So it was that this N.N. was very well acquainted with Faustus, and by that meanes became a suiter vnto him to assist him in the matter, for he felt so farre in despayre with himselfe, that he plied away to the skinned bones. But when he had opened the matter vnto Doctor Faustus, he asked counsell of his Spirit Mephosphiles, the which tolde him what to doe. Whereupon Doctor Faustus went home to the Gentleman, and bade him be of good cheare, for he should haue his desire, for he would helpe him to that hee wished for, and that this Gentlewoman should loue none other but him onely: wherefore Doctor Faustus so changed the minde of the Damsel by a practise he wrought, that she would doe no other thing but thinke on him, whome before she had hated, neither cared she for any man but him alone. The deuice was thus, Faustus commaunded this Gentleman that he should cloath himselfe in all his best apparel that he had and that he should goe vnto this gentlewoman, and there to shew himselfe, giuing him also a Ring, commanding him in any wise that he should daunce with her before he departed. Wherefore he followed Faustus his counsaile, went to her, and when they began to daunce they that were suiters began to take euery one his Lady in his hand, and this good Gentleman tooke her, whom before had so disdained him, and in the daunce hee thrust the Ring into her hand, that Doctor Faustus had giuen him, the which shee no sooner toucht, but she fell immediately in loue with him, beginning in the daunce to smile,

smile, and many times to giue him wincks, rousing her eyes, and in the end she asked him if he could loue her and make her his wife; hee gladly answered, hee was content: and hereupon they concluded, and were married, by the meanes and helpe of Doctor Faustus, for which hee received a good reward of the Gentleman.

How Doctor Faustus led his friends into his Garden at Christmas; and shewed them many strange sights in his 19. yeare. Chap. 51.

IN December, about Christmas in the Citie of Wittenberg, were many young Gentlewomen, the which were come out of the Countrey to make merry with their friends and acquaintance: amongst whom, there were certaine that were well acquainted with Doctor Faustus, wherefore they were often invited as his guests unto him, and being with him on a certaine time after dinner, hee led them into his Garden, where he shewed them all manner of flowers, and fresh hearbs; Trees bearing fruit and blossomes of all sorts, insomuch that they wondered to see that in his Garden should bee so pleasant a time as in the midst of summer: and without in the streets, and all ouer the Countrey, it lay full of Snowe and yce. Wherefore this was noted of them as a thing miraculous, each one gathering and carrying away all such things as they best liked, and so departed delighted with their sweete smelling flowers.

How Doctor Faustus gathered together a great armie of men in his extremitie agaynst a Knight that would haue iniured him on his journey. Chap. 52.

DOCTOR Faustus trauelled towards Eysleben, and when he was nigh halfe the way, he espied seuen horsemen, and the chiefe of them hee knew to be the knight to whome he had plaied a iest in the Emperours Courte, for he had set a huge paye of Harcs hornes vpon his head: and when the knight now saw that he had fit opportunitie to be reuenged of Faustus he ran vpon him himselfe, & those that were with him, to mischiefe him, intending yfultly to shoot at him: which when Doctor Faustus espied, he vanished away into the wood which was hard by them. But when the Knight perceiued that he was vanished away, he caused

his men to stand still, where as they remayned they heard all manner of warlike instruments of musicke, as Drummes, Flutes, Trumpets, and such like, and a certaine troupe of horsemen running towards them. Then they turned another way, and there also were assaulted on the same side: then another way, and yet they were freshly assaulted, so that which way soeuer they turned themselves, hee was encountred: in so much that when the Knight perceined that he could escape no way, but that they his enemies layd on him which way soeuer hee offered to flee, he tooke a good heart and ranne amongst the thickest, and thought with himselfe better to die than to liue with so great an infamie. Therefore being at hand-blows with them, hee demaunded the cause why they should so vse them: but none of them would giue him answer, untill Doctor Faustus shewed himselfe vnto the Knight, where withall they inclosed him round, and Doctor Faustus sayde vnto him, Sir, yeelde your weapon, and your selfe, other wise it will goe hardly with you. The Knight that knew none other but that he was surrounded with an host of men, (where in deede they were none other than Diuels) yeelded: then Faustus tooke away his sword, his piece, and horse, with all the rest of his companions. And further hee said vnto him, Sir, the chiefe General of our armie hath commaunded to deale with you according to the law of Armes, you shall depart in peace whither you please: and then he gaue the Knight ay horse after the manner, and set him thereon, so he rode, the rest went on foote untill they came to their Tine, where being alighted, his Page rode on his horse to the water, and presently the horse vanisshed away, the Page being almost suncke and drowned, but he escaped: and comming home, the Knight perceined his Page to be mpyred & on foote, asked where his horse was become? Wilha answered that he was vanished away: which when the Knight heard, he said, of a truth this is Faustus his doing, for he serueth me now as he did befoze at the Court, only to make me a skorne and a laughing stock.

How Doctor Faustus caused Mephosphiles to bring him seuen of the fairest women that he could finde in all those countries he had traueiled in, in the 20. yeare. Chap. 53.

When Doctor Faustus called to minde, that his time from day to day drew nigh, hee began to liue a swinish and Epicurish life, wherefoze he commaunded his Spirit Mephosphiles, to bring him
seven

seuen of the fayrest women that he had scene in all the time of his trauele which being brought, first one, and then another, he lay with them all, insomuch that he liked them so well, that he continued with them in all manner of loue, and made them to trauell with him in all his tourneies. These women were two Netherlanders, one Hungarian, one English, two Walloris, one Francklander: and with these sweete personages he continued long, yea euen to his last ende.

How Doctor Faustus found a masse of money when hee had consumed 22. of his yeares. Chap. 54.

In the ende that the Diuell would make Faustus his onely heire, he shewer vnto him where he should goe and finde a mighty huge masse of money, and that hee should haue it in an olde Chappell that was fallen downe, halfe a mile distant from Wittenberg, there hee bade him to dig and he should finde it, the which he did, and hauing digged reasonable deepe, he saw a mighty huge serpent, the which lay on the treasure it selfe, the treasure it selfe lay like an huge light burning: but D. Faustus charmed the serpent that he crept into a hole, and when he digged deeper to geet vnto the treasure, he found nothing blit coles of fire: there also he heard and saw many that were tormented, yet not withstanding he brought away the coles, and when he was come home, it was altered into silver and gold, as after his death was found by his seruant, the which was almost about estimation, a thousand gilgers.

How Doctor Faustus made the Spirit of fayre Helena of Greece his owne Paramour and bedfellow in his 23. yeare. Chap. 55.

In the ende that this miserable Faustus might fill the lust of his flesh, and liue in all manner of voluptuous pleasures, it came in his minde after he had slept his first sleepe, in the 23. yeare past of his time, that he had a great desire to lie with fayre Helena of Greece, especially her whom he had serued and shewed vnto the students of Wittenberg, wherefore he called vnto him his Spirit Mephostophiles, commanding him to bring him the fayre Helena, which he also did. Whereupon he fell in loue with her, & made her his common Concubine & bedfellow, for she was so beautifull and deligefull a peere, that he could not be one

houre from her, if hee should therefore haue suffered death; hee had so solne away his heart: and to his seeming, in time he was with child, and in the end brought him a man child, whome Faustus named Iustus Faustus: this child tolde Doctor Faustus many things that were to come; and what strange matters were done in foraine countries: but in the end when Faustus lost his life, the mother and the child departed away both together.

How Doctor Faustus made his Will, in the which he named his seruant Wagner to be his heire. Chap. 56.

Doctor Faustus was now in his 24. and last yeare, and hee had a pretty stripling to his seruant, the which had studied also at the vniuersitie of Wittenberg: this youth was very well acquainted with his knaueries and sorceries, so that hee was hated as well for his owne knaueries, as also for his spotters: for no man would giue him entertainment into his seruice, because of his unhappines, but Faustus: this Wagner was so well beloued with Faustus, that hee blest him as his soule: for soe what hee would his master was alwayes therewith well content. And when the time drew nigh that Faustus should end, hee called vnto him a Notary and certaine masters, the which were his friends and often conuerstant with him, in whose presence he gaue this Wagner his house and Garden. Item, he gaue him in ready money 1600. gilbers. Item, a Farme. Item, a gold chayne, much plate, and other household stuffe. This gaue he al to his seruant, and the rest of his time he meant to spend in Amex and Botwenes company; drinking and eating, with other Tollite: and thus hee finished his Will for that time.

How Doctor Faustus fell in talke with his seruant touching his Testament, and the covenants thereof. Chap. 57.

NOW, when this Will was made, Doctor Faustus called vnto him his seruant, saying: I haue thought vpon thee in my Testament, for that thou hast beene a truely seruant vnto me and a faithfull, and hast not opened my secrets: and yet further (sayd he) aske of me before I die what thou wilt, and I will giue it vnto thee. His seruant

seruant rashly answered, I pray you let mee haue your cunning. To which Doctor Faustus answered, I haue giuen thee all my bookes, vpon this condition, that thou wouldest not let them bee common; but vse them for thine owne pleasure, and studie carefully in them. And dost thou also desire my cunning? That maist thou peraduenture haue, if thou loue and peruse my bookes well. Further (sayd Doctor Faustus) seeing that thou desirest of me this request, I will resolue thee: my spirit Mephostophiles his time is out with me; and I haue nought to command him as touching thee, yet will I helpe thee to another, if thou like well thereto. And within three dayes after he called his seruant vnto him, saying: art thou resolued? wouldest thou verily haue a spirit? Then tell me in what maner or forme thou wouldest haue him? To whome his seruant answered, that hee woulde haue him in the forme of an Ape: whereupon presently appeared a spirit vnto him in maner and forme of an Ape, the which leaped about the house. Then sayd Faustus, see, there hast thou thy request, but yet he will not obey me away, then shal thy spirit be bound vnto thee, if thou agree: and thy spirit shal thou name Akercocke, for so is he called: but all this is vpon condition that thou publish my cunning, and my merry conceits, with all that I haue done (when I am dead) in an hy story: and if thou canst not remember all, thy spirit Akercocke will helpe thee: so shal the great actes that I haue done be manifested vnto the world.

How Doctor Faustus hauing but one moneth of his appoynted time to come, fell to mourning and sorrowe with himselfe for his diuclish exercise. Chap. 58.

There ranne away with Faustus, as the houre glasse, for hee had but one moneth to come of his 24. yeares, at the end whereof he had giuen himselfe to the diuell body and soule, as is before specified. There was the first token, for he was like a taken murderere or a theefe, the which findeth himselfe guiltie in conscience before the Iudges haue giuen sentence, fearing euery houre to die: for hee was grieved, and weeping spent the time, went talking to himselfe, wringing of his hands, sobbing and sighing; hee fell away from flesh, and was very leane, and kept himselfe close: neither could hee abide to see or heare of his Mephostophiles any more.

How Doctor Faustus complayned that hee should in his lusty time and youthfull yeares die so miserably. Chap. 59.

This sorrowfull time drawing neere so troubled Doctor Faustus, that he began to write his minde, to the ende he might peruse it often and not forget it, and is in maner as followeth.

Oh Faustus, thou sorrowfull and wofull man, now must thou goe to the damned company in unquenchable fire, whereas thou mightest haue had the joyfull immortalitie of the soule, the which thou now hast lost. Oh grosse vnderstanding and wilfull will, what seazeth on my limmes other than a grabbing of my life? Beweyle with me my sound & healthfull body, wit and soule, beweyle with me my senses, for you haue had your part and pleasure as well as I. Oh enuie and disdaine, how haue you crept both at once into me, and now for your sakes I must suffer all these torments? Oh whither is pitie and mercy fled? Upon what occasion hath heauen repayed me with this reward by sufferance to suffer me to perish? Wherefore was I created a man? The punishment that I see prepared for me of my selfe now must I suffer. Oh miserable wretch, there is nothing in this world to shew me comfort: then woe is me, what helpeth my wayling.

Another complaint of Doctor Faustus. Chap. 60.

O wofull, wofull and weary wretch: oh sorrowfull soule of Faustus, now art thou in the number of the damned, for now must I waite for unmeasurable pynes of death, yea far more lamentable than ever yet any creature hath suffered. Oh senseles, wilfull & desperate forgetfulness! Oh cursed and vnsable life! Oh blinde and careless wretch, that so hast abused thy body, sence and soule! Oh foolish pleasure, into what a weary labyrinth hast thou brought mee, blinding mine eyes at the clearest day? Oh weake heart! Oh troubled soule, where is become thy knowledge to comfort thee? Oh pitifull wearines! Oh desperate hope, now shall I neuer more be thought vpon! Oh, care vpon carefullnesse, and sorowes on heapes: Oh grievous paynes that pearce my panting heart, whom is there now that can beliver me? Would God that I knew where to hide me, or into what place to creepe or lye. Oh, woe, woe is me, be where I will, yet am I taken. Wherein is wofull
Faustus

Faustus was so sorrowfully troubled, that he could not speake, or utter his minde any further.

How Doctor Faustus bewayled to thinke on Hell, and of the miserable paynes therein provided for him.

NOW thou Faustus, damned wretch, howe happy wert thou if as an unreasonable beast thou mightest die without soule, so thou dost thou not feelee any more doubtes: But nowe the diuell will take thee away both body and soule, and set thee in an unspeakable place of darkenesse: for although others soules haue rest and peace, yet I poore damned wretch must suffer all manner of filthy stench, paines, colde, hunger, thirst, heate, freezing, burning, hissing, gnashing, and all the wrath and curse of God, yea all the creatures that God hath created are enemies to mee. And now too late I remember that my Spirit Mephostophiles did once tell mee, there was a great difference amongst the damned; for the greater the sinne, the greater the torment: for as the twiggges of the tree make greater flame than the trunkes thereof, and yet the trunkes continueth longer in burning; euen so the more that a man is rooted in sinne, the greater is his punishment. Ah thou perpetuall damned wretch, now art thou throwne into the everlasting fiery lake that neuer shall be quenched, there must I dwell in all manner of wayling, sorrow, misery, payne, torment, griefe, howling sighing, sobbing, blubbering, running of eyes, stinking at nose, gnashing of teeth feare to the eares, horrour to the conscience, and shaking both of hand and foote. Ah that I could carry the heauens on my shoulders, so that there were time at last to quit me of this everlasting damnation! Oh who can deliuer me out of these fearful tormenting flames, by which I see prepared for me? Oh there is no helpe, nor any man that can deliuer me, nor any wayling of sinners can help me, neither is there rest to be found for me day nor night, Ah woe is me, for there is no help for me, no shield, no defence no comfort. Where is my bold knowledge dare I not trust: and for a soule to God warres that haue I not, for I shame to speake vnto him: if I doo, no answer shall be made me, but hee will hide his face from me, to the end that I should not beholde the ioyes of the chosen. What meane I then to complaine where no helpe is? No, I know no hope resteth in my groanings. I haue desired that it should bee so, and God hath sayd Amen to my misdoings: for now I must haue shame to comfort me in my calamities.

Here followeth the miserable and lamentable ende of Doctor Faustus;
by the which all Christians may take an example and warning.

Chap. 62.

In the 24. yeare Doctor Faustus his time being come, his Spirit appeared unto him, giuing him his writing againe, and commaunding him to make preparation; for that the diuel would fetch him agaynst a certaine time appoynted. D. Faustus mourned and sighes wonderfullly, and neuer went to bed, nor slepe winke for sorrow. Wherefore his Spirit appeared againe, comforteing him, and saying: My Faustus, be not thou so cowardly minded; for although that thou lokest thy body, it is not long vnto the day of Iudgement, and thou must die at the last; although thou liue many thousand yeares. The Turkes, the Jewes, & many an vchristian Emperour, are in the same condemnation: there fore (my Faustus) be of good courage, and be not viconsoled, for the diuel hath promised that thou shalt not be in paines as the rest of the damned are. This and such like comfort he gaue him, but he tolde him false, and agaynst the saying of the holy Scriptures. Yet Doctor Faustus that had none other expectation but to pay his debts with his owne skinne, went on the same day that his Spirit sayd the diuel would fetch him, vnto his trusty and dearest beloued brethren and companions, as Masters, and Watchers of Arte, and other students more the which had often visited him at his house in merriment: these he entreated that they would walke into the Village called Rimlich, halfe a mille from Wittenberg, and that they would there take with him for their repast part of a small banquet, the which they all agreed vnto: so they went together, and there held their dinner in a most sumptuous manner. Doctor Faustus with them (vissembliingly) was merry, but not from the heart: wherefore he requested them that they would also take part of his rude supper: the which they agreed vnto: for (quoth hee) I must tell you what is the Viculiers due: and when they sleepe (for drinke was in their heads) then Doctor Faustus payed and discharged the shot, and bound the students and the Masters to goe with him into another roume, for he had many wonderfull matters to tell them: and when they were entred the roume as he requested, Doctor Faustus sayd vnto them, as hereafter followeth.

An Oration of Faustus to the Students. Chap. 63.

MY trusty and welbeloued friends, the cause why I haue invited you into this place is this: Forasmuch as you haue knowne me this many yeares, in what maner of life I haue liued, practising al maner of conturations and wicked exercises, the which I haue obtayned thzough the helpe of the diuell, into whose diuillish fellowship they haue brought me, the which vse the like Arte and practise, byged by the detestable prouocation of my flesh, my stiff necked and rebellious will, with my filthy infernall thoughts, the which were euer before me, picking mee forward so earnestly, that I must perforce haue the consent of the diuell to ayde me in my deuises. And to the end I might the better bying my purpose to passe, to haue the Diuels ayd and furtherance, which I neuer haue wanted in mine actions, I haue promised vnto him at the ende and accomplishing of 24. yeares, both body and soule, to bee therewith at his pleasure: and this day, this diuall day those 24. yeares are fully expired, for night beginning my lease of liue is at an end, the direfull finishing whereof I carefully expect: for out of all doubt this night hee will fetch mee, to whome I haue giuen my selfe in recompence of his seruice, both body and soule; and twice constrained writings with my proper blood. Now haue I called you my welbeloued Lords, friends, brethren, and fellowes, before this fatal honre to take my friendly farewell, to the end that my departing may not hereafter be hidde from you, beseeching you herewith courteous, and louing Lords and brethren, not to take in euil part any thing done by mee, but with friendly commendations to salute all my friends and companions wheresoeuer: desiring both you and them, if euer I haue trespassed against your minds in any thing, that you would all heartily forgive me: and as for these lewd practises the which this full 24. yeares I haue followed, you shall hereafter finde them in writing: and I beseech you lee this my lamentable ende to the rescue of your liues bee a sufficient warning, that you haue God alwayes before your eyes, praying vnto him that he would euer defend you from the temptation of the diuell, and all his false deceits, not falling altogether from God, as I wretched and vngodly damned creature haue done, hauing denied and despised Baptisme, the Sacraments of Christs body, God himselfe, all heauenly powers, and earthly men, yea, I haue denied such a God, that desirerly not to haue one lost. Neither let the

euill fellowship of wicked companions misselead you as it hath done me: visit earnestly and oft the Church, warre and strue continually agaynst the Diuell with a good and stedfast beliefe on God, and Iesus Christ, and vse your vacation in holines. Lastly, to knitte by my troubled Orat[i]on, this is my friendly request, that you would rest, & let nothing trouble you: also if you chance to heare any noise, or rumbling about the house, be not therewith afrayd, for there shal no euill happen vnto you: also I pray you arise not out of your beds. But about all things I intreate you, if you hereafter finde my dead carkeasse, conuay it vnto the earth, for I hope both a good and bad Christian; a good Christian, for that I am heartely sorry, and in my heart alwayes praye for mercy, that my soule may be deliuered: a bad Christian, for that I know the Diuell will haue my bodie, and that would I willingly giue him so that he would leaue my soule in quiet: wherefore I pray you that you would depart to bed, and so I wish you a quiet night, which vnto me notwithstanding will be horrible and fearefull.

This Orat[i]on or declaration was made by Doctor Faustus, & that with a hearty and resolute minde, to the ende hee might not discomfite them: but the Students wondered greatly thereat, that he was so blinded, for knauery, coniuration, and such like foolish things, to glue his body and soule vnto the diuell: for they loued him entirely, and neuer suspected any such thing before he had opened his mind to them: wherefore one of the sayd vnto him; ah, friend Faustus, what haue you done to conceale this matter so long from vs, we would by the help of good Diuines, and the grace of God, haue brought you out of this net, and haue tozne you out of the bondage and chaynes of Sathan. whereas now we feare it is too late, to the bitter ruine of your body and soule? Doctor Faustus answered, I durst neuer doo it, although I often minded, to settle my selfe vnto goodly people, to desire counsell and helpe, as once mine olde neighbour counsailed mee, that I shoulde follow his learning, and leaue all my confutations, yet when I was minded to amend, and to followe that good mans counsell, then came the Diuell and would haue had me away, as this night he is like to doo, and sayd so soone as I turned againe to God, hee would dispatch mee altogether. Thus, euen thus, (good Gentlemen, and my beare friends) was I imthralled in that Satanicall band, all good desires drowned, all pietie vanished, al purpose of amendment utterly exiled, by the tyranous threatenings of my deadly enemy. But when the Students heard his words, they gaue him counsaile to doo naught else but call vpon God, desiring him

him for the loue of his sweete Sonne Iesus Christes sake, to haue mercy vpon him, teaching him this forme of prayer. O God bee mercifull vnto me, poore and miserable sinner, and enter not into iudgement with me, for no flesh is able to stand before thee. Although, O Lord, I must leaue my sinfull body vnto the Diuell, bring by him deluded, yet thou in mercy mayest preserue my soule.

This they repeated vnto him, yet it could take no holde, but euen as Caine he also said his sinnes were greater than God was able to forgive; for all his thought was on his writing, he meant he had made it too fleshy in writing it with his owne blood. The Students & the other that were there, when they had prayed for him, they wept, and so went forth, but Faustus tarried in the hall: and when the Gentlemen were laid in bed, none of them could sleepe, for that they attended to heare if they might be priuy of his ende. It happened between twelue and one a clocke at midnight, there blew a mighty storme of winde against the house, as though it would haue blowne the foundation thereof out of his place. Hereupon the Students began to feare, and got out of their beds, comforting one another, but they would not stirre out of the chamber: and the Host of the house ran out of doores, thinking the house would fall. The Students lay nere vnto that hall wherein Doctor Faustus lay, and they heard a mighty noyse and hissing; as if the hall had beene full of Snakes and Adders: with that the hall doore flew open wherein Doctor Faustus was, then he began to crye for helpe, saying: murder, murder, but it came forth with halfe a voyce hollowly: shortly after they heard him no more. But when it was day, the Students that had taken no rest that night, arose and went into the hall in the which they left Doctor Faustus, where notwithstanding they found no Faustus, but all the hall lay besprinkled with blood, his braines cleauing to the wall: for the Diuell had beaten him from one wall against another, in one corner lay his eyes, in another his teeth, a pitifull and fearefull sight to beholde. Then began the Students to bewaile and weepe for him, and sought for his body in many places: lastly they came into the yarde where they found his bodie lying on the horse dung, most monstrous to see, and fearefull to beholde, for his head and all his ioynts were dashed in peeces.

The forenamed Students and Masters that were at his death, haue abtained so much, that they buried him in the Village where he was so grievously tormented. After the which, they returned to Wittenberg, & comming into the house of Faustus, they found his seruant of Faustus very

sat, vnto whom they opened all the matter, who tooke it exceeding willingly. There found they also this history of Doctor Faustus noted, and of him written as is before declared, all saue onely his ende, the which was after by the students thereto annexed: further, what his seruant had noted thereof, was made in another booke. And you haue heard that he held by him in his life the Spirit of saype Helena, the which had by him one sonne, the which he named Iustus Faustus, euen the same day of his death they vanished away, both mother and sonne. The house before was so darke, that scarce any body could abide therein. The same night Doctor Faustus appeared vnto his seruant liuely, and shewed vnto him many secret things the which hee had done and hiden in his life time. Likewise there were certaine which saw Doctor Faustus looke out of the window by night as they passed by the house.

And thus ended the whole history of Doctor Faustus his confutation, and other actes that he did in his life; out of the which example every Christian may learne, but chiefly the stiffe-necked and high minded may thereby learne to feare God, and to be careful of their vocation, and to be at distance with all diuelish workes, as God hath most precisely forbidden, to the end we should not insulte the diuell as a guest, nor giue him place as that wicked Faustus hath done: for here we haue a feareful example of his willing, promise, and end, that we may remember him: that we goe not astray, but take God alwayes before our eyes; so call alone vpon him, and to honour him all the dayes of our life, with heart and hearty prayer, and with all our strength and soule to glorify his holy name, deying the Diuell and all his workes,

to the end we may remaine with Christ in all euill, and have lesse joy: Amen, Amen, that with I vnto euery Christian heart, and Gods name to be glorified. Amen,

FINIS.

6. 06. 62

Here

Here followeth the contents

of this Booke,

Of the parentage and birth of Doctor Faustus.

Page. 1

How Doctor Faustus began to practise in his Diuelish arte, and how he coniured the diuell, making him to appeare and to meet him on the morrow at his owne house.

The conference of Doctor Faustus with the Spirit Mephostophiles on the next morning at his owne house.

The second time of the Spirits appearing to Faustus in his house, and of their parley.

The third parley betweene Doctor Faustus, and Mephostophiles, about a conclusion.

How Doctor Faustus set his blood in a Saucer on the warme ashes and wrote.

How Mephostophiles came for his writing, and in what manner he appeared, and his sights he shewed him, and how he caused him to keep a copie of his owne writing.

The manner how Faustus proceeded with his damnable life, and of the diligent seruice that Mephostophiles vsed towards him.

How Doctor Faustus would haue married, and how the diuel had almost killed him for it.

Questions put forth by Doctor Faustus vnto his Spirit Mephostophiles.

How Doctor Faustus dreamed that he had Iecne hell in his sleepe, and how he questioned with the Spirit of matters concerning Hell, with the Spirits answers.

The second question put forth by Doctor Faustus to his Spirit, what Kingdomes there were in Hell, how many, and what were the rulers names.

Another question put forth by Doctor Faustus to his Spirit concerning his Lord Lucifer, with the sorrow that Faustus fell afterwarde into.

Another disputation betwixt Doctor Faustus and his Spirit of the power of the diuell, and of his enuie to mankinde.

How Doctor Faustus desired againe of his Spirit to know the secrets & mines of Hell, and whether those damned diuels and their company

- might euer come into the fauour of God againe, or not. 16
- Another question put forth by Doctor Faustus to his Spirit Mephosto-
philes of his owne estate. 17 19
- The second part of Doctor Faustus his life, & practises vntill his end. 22
- A question put forth by Doctor Faustus to his Spirit, concerning Astro-
nomie. 23
- How Doctor Faustus fell into despayre with himselfe: for hauing put
forth a question vnto his Spirit, they fell at variance; whereupon the
whole rout of Diuels appeared vnto him, threatening him sharply. 23
- How Doctor Faustus desired to see Hell, and of the maner how hee was
vsed therein. 26
- How Doctor Faustus was carryed into the ayre vp to the heauens to see
the world, and how the Skie and Planets ruled: after the which hee
wrote a letter to his friend of the same to Lyptzig, howe hee went a-
bout the world in eight dayes. 29
- How Doctor Faustus, made his iourney through the principall and most
famous lands in the world. 33
- How Faustus had a sight of Paradise. 45
- Of a certaine Comet that appeared in Germany, and how Doctor Fau-
stus was desired by certaine friends of his to know the meaning ther-
of. 46
- A question put forth to Doctor Faustus, concerning the Starres. 47
- How Faustus was asked a question concerning the Spirites that vex
men. 48
- How Doctor Faustus was asked a question concerning the Starres that
fall from Heauen. 48
- How Faustus was asked a question concerning thunder. 49
- The third part, how the Emperour Carolus quintus requested of Fau-
stus to see some of his cunning, whereunto he agreed. 49
- How Doctor Faustus in the sight of the Emperour coniured a payre of
Mars hornes vpon a Knights head that slept out of a cazement. 51
- How the Knight sought to bereuenged of Faustus. 52
- A merry conceit of Faustus with three young Dukes. 52
- How Faustus borrowed money of a Jewe. 54
- How Faustus deceiued an Horse-courser. 56
- How Doctor Faustus ate a lode of Hay. 56
- How Faustus played a iest with twelue Students. 57
- How Faustus serued the drunken Clownes. 57
- How

How Faustus played a merry conceit with the Duke of Anholt.	ibid.
How he made a Castle in the presence of the Duke of Anholt.	59
How they robbed the Bishop of Saltzburgh his Celler.	60
How Faustus kept his shrouetide.	61
Faustus his feast to his friends on the Ashwednesday.	62
How the next day he was feasted of his friendes.	63
How he shewed his friends the fayre Helena of Greece.	64
How Fastus coniured away the foure wheeles of a Clowns waggon.	65
How he deceived the foure Iuglers.	66
How an old neighbour of Faustus gaue him counsaile to amend his life.	67
How Faustus wrote againe the second time, with his owne blood, and gaue it to the Diuel.	69
How he made a mariage betwixt two Louers.	70
Of his rare flowers at Christmas in his Garden.	71
How he gathered together a great armie of men.	ibid.
How he gat for himselfe seuen fayre Ladies.	72
How he found treasure in the 22. yeare of his time.	73
How he made fayre Helena his Paramour.	ibid.
How he made his Will.	74
His talke with his seruant.	ibid.
Fiue complaints of Doctor Faustus before his end.	75, 76, 77.
His miserable ende, with his Oration to his friends.	78, 79.

FINIS.





